THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Ode for the Epiphany.

For thou only art holy; thou only art the LORD; thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the Father.—*Gloria in Excelsis.*

REDEEMER! when thy natal star
O'er the expectant earth arose,
And gilded beauteous and far
The sky's magnificent repose;
Led by its radiance divine,
The eastern sages humbly turn'd
From many a dark polluted shrine
Where idol incense long had burn'd,
And offer'd up, on bended knee,
Their praise, O Holiest! to thee.

They found thee not as mortal kings,
Girt with the pomp and strength of earth—
Nor that which human flattery brings
To deck a couch of regal birth;
They found thee poor, and mean, and low,
The child of poverty and shame,
Consign'd to mockery and wo,
Without a home, without a name,
Cast on the heathen world to be
A mark for scorn and infamy.

No seraph bands thy presence throng'd,
No pageantry around thee glow'd,
Nor that rich blaze, to which belong'd
Of old, the majesty of GOD;
Yet seen by faith's unclouded eyes,
That lowly state reveal'd to them
The Godhead's searchless mysteries
In the poor babe of Bethlehem;
And thus they gave, undoubtingly,
Their homage, Holiest! to thee.

That radiant star which they discern'd,
Rode through the air triumphantly,
Till with intenser light it burn'd,
O'er the rich plains of Galilee;
They heeded not the lengthen'd way—
The toil of many a mountain path—
The travel of the burning day—
Nor the fierce tempest's howling wrath;
But came o'er mount, and stream, and sea,
O Holiest, to worship thee.

They placed before thee crowns of gold,
Like those to earthly grandeur given,
Bright crowns—like those that graced of old
High monarchs consecrate to heaven;
They lay frankincense at thy feet,
To anoint thee as a GOD and King;
And fragrant myrrh an offering meet
For thy mysterious burying.
And thus, while yielding praise to thee,
Foretold thy death's dark agony.

Yet knew they not, as we have known,
The sorrows of thy mortal life;
The bitter scorn upon thee thrown—
The wo—the agony—the strife.
Thy fervent love return'd with hate,
Thine honor trampled in the dust,
Thy spirit crush'd and desolate,
With nought of earth wherein to trust;
And all of human mockery
Pour'd forth, O Holiest! on thee.

We bless thee for thy mercies' sake—
We praise thee for thy wondrous love—
We worship thee—for thou didst break
The bonds of sin around us wove—
We bless thee for the love that call'd
Thee, Saviour! from thy glorious throne;
That bore thee onward, unappall'd,
To bear earth's misery alone;
To faint in lone Gethsemane,
To bleed and die on Calvary!

We worship thee, our Priest and King!
Redeemer! who before hast trod,
The waste of mortal suffering,
To guide us onward to our GOD!
Let every heart with rapture glow—
Let every tongue thy name confess,
Till earth's remotest bounds shall know
To worship thee in holiness,
And round thy throne, eternally
Sing praise, O Holiest! to thee.

ELIS.

SCENES IN REAL LIFE.

For the Churchman.

MR. EDITOR,—I was much struck by the following touching story some time ago. When I read it in the original, I had determined to translate it and request you to insert it in your paper—and I am now happy to find it better done to my hands. I have ventured a verbal alteration, and should there be any thing in it of which you disapprove—which I do not think can be the case—you will I hope excuse any trifling defect in consideration of its good tendency as a whole.

HOWARD.

THE HAPPY INVALID.

Translated and abridged from "Le Semeur," for the Sunday School Journal.

During a visit which I paid to Switzerland in 1829, I was told of a poor man in the country, as remarkable for his piety as for the extraordinary sufferings with which he was afflicted. All that I heard gave me a strong desire to know this humble professor of the faith of JESUS CHRIST, and I begged a person who frequently visited him to accompany me. We accordingly started together early the next morning.

After a walk of some length, we arrived at the hamlet of Planchamp. "It is here that our paralytic lives," said my guide, opening the door of a small hut left half open, according to the custom of the village. There was no one in the first room; but on entering the second, we found the object of our visit.

I had known that his condition was worthy of deep commiseration, but my imagination had not approached to the reality of his state.

On a small bed was extended a body which seemed lifeless, and whose livid head was fallen backward. The fetid odor which arose from his flesh, that seemed to be already in a state of decay, was made more disagreeable by the heat of the season. At the first view I felt such a sensation of horror that I was on the point of withdrawing, when the desire of seeing the power of the Gospel manifested in that poor creature, revived and overcame my emotion and repugnance. I sat at the foot of the bed, and the lady who accompanied me, addressing herself to the sick man, said, "Well, R——, are you alone this morning?" "Yes, Ma'am," he replied, "my wife has gone to town; it is market-day. But I am not entirely alone, for it seems as if I were always with some one who keeps my heart entirely happy." "That is very true," replied Mrs. ——. "When GOD gives us grace to hold communion with him, we know neither solitude nor vacancy, for his presence consoles and strengthens us." "Ah! I know it, Ma'am; and it is on that account that, notwithstanding I appear to be very miserable, I am happy, yes—very happy."

He uttered these words out very slowly, and with a tone of truth which was solemn and impressive: it was like a declaration of the Spirit of GOD against the vanities of the world.

The extreme distortion of his features appeared to me at first to be the only expression of his countenance; but in looking at him attentively, while he spoke, I was struck with discovering in its holy calm the traces of that inward happiness he was speaking of. In order to appreciate the effects which had been produced on this invalid by faith in JESUS and the power of the Comforter, it is necessary to know the condition in which we found him.

He who affirmed from the depth of his soul that he was happy, very happy, not only possessed none of the false sources from which the world expects happiness, but was even destitute of those which are most necessary for the present life, and was dependent on the aid of charity. Sick to such a degree as to be compelled to lie on his bed in the position of one on a cross, with his arms extended, he could not change his position, nor move his arms in the least degree. Yet notwithstanding this impossibility of motion, and the apparent decay of his flesh, the agony he suffered, if any part of his body was touched, was so great that he could not restrain his cries.

Some pious individuals, moved by his calamity, have done what they could to contribute to his comfort. As it was impossible to carry him to another apartment, they have made a protection from the damp walls, and arranged a contrivance by which he can be raised with less pain. His bed was placed near a small window, through which he could have a glimpse of the sky, and of an old tree which shaded his room. An open Bible lay upon the table, showing the marks of constant use, and seeming to be ready for some friend of his soul to read to him: for in this respect, too, he was entirely dependent.

Seeing that he could converse without fatigue, I asked him to relate to me how he had attained to the peace which he appeared to enjoy. He replied in nearly the following language:

"It is five years, Sir, since I have been in the bed in which you now see me. I was fifty years old when the disease seized me, since which I have been obliged to be treated as an infant, for I cannot help myself in the least. Alas, Sir, during all the time that I was well, I sinned against GOD more than any other man did, and I should doubtless have continued in that dreadful course of life, if GOD in his mercy had not compelled me stop by sending me this great affliction. Judge, then, what mercy he has shown me in drawing me by force from that wicked life. But you cannot imagine how great a sinner I have been. When I think that I have lived so long like a brute, without knowing or loving Him who has created me, and from whom I have received every thing! Alas! men often act as I did; while GOD bestows health and abundance, they become proud and make a bad use of the blessings, as if they thought all could never end. The LORD have pity on my soul. He made me feel that my strength did not belong to me, by taking it from me. It took place in this way. I was working one day near the torrent of Vevay, and was obliged to remain for several hours with my feet in the water. That evening I felt great pains in all my limbs, and soon after I was unable to leave my bed.

For fifty years I had received with ingratitude all the blessings of GOD: not loving him I thought neither of praising or blessing him, and I even went so far as to blaspheme against him. This just punishment of my sins was very necessary, that I might be led to pray that he would have mercy on me. 'The LORD hath chastened me sore, but he hath not given me over unto death.'

But I did not understand at first why it was necessary that I should become so miserable. During two whole years, my great sufferings, which went on increasing, only made me more wicked. I cursed, like Job, the day that I was born, and accused GOD of abandoning me.

Irritated against all the world, I was cross to my poor wife, who takes care of me, notwithstanding, with great patience. As I could no longer work, we were in poverty; my wife could not do every thing; and without the pity of the people in the village, we could not have existed. You can imagine, Ma'am, that having no rest of body or mind, I became dreadfully unhappy.

At the end of those two sad years, a lady came from Vevay to spend the Saturday and Sunday of every week, for the health of herself and children. Having heard of my situation, she was touched with it, and had the goodness to come and see me.

Ah! I wish I could tell you the good which her visit did me. From the moment she was with me it seemed that my distress was mitigated, and that my heart was no longer the same.—There was something in all her manner that consoled me without my knowing how. She told me upon going away, that she would come again and see me, and that if I wished, she would then read to me from the Bible, assuring me that it was only in the word of GOD that she could find any thing to encourage me.

The interest which she manifested made me accept the offer with eagerness; and from that moment, that dear lady, forgetting that she had come here to breathe the fresh air, passed at my bedside nearly the whole of the time she was in the village. She read to me the Scriptures, choosing the portions which she thought suited me best, then explaining what she had read, often praying with me, speaking to the LORD, and begging him to instruct and comfort me; so that while my outer man was perishing day by day, the inner man might be renewed within me by JESUS CHRIST. Soon I trusted that I had passed from death to life, for I perceived the peace of GOD, who had pardoned my sins, and I was sure that he would and could deliver me from my wickedness, my ingratitude, and my misery.

I ought to be very different from what I am, for I have none of the temptations of the world; they are things with which I have nothing to do: and which do not affect me. Yet I continue to sin much: I fall into impatience, and into all kinds of evil thoughts. It is doubtless GOD's intention in prolonging my life to take from my heart all the evils which are there. They say in the village—It's all over with him, he will not live long; but the thoughts of the LORD are not as our thoughts, and his ways are not as our ways. He has caused me to live to this day, that he may show me his mercy. I know not how long it may please him to keep me here, but it will be for the best. His will, not mine, be done! He knows what is good for me, and he will do it. I wait for my deliverance, and my soul will rejoice to meet my GOD and Saviour, to be with him in a happy eternity."

Affected even to tears by what I had seen and heard, and blessing GOD that he had called me to contemplate his glory manifested in this interesting disciple of JESUS, I felt that the Christian faith and the power of GOD were in full view before me.

We addressed to him a few more questions, to which he replied with pleasantness and serenity. Having asked him if he could sleep, he answered, "Very little, Sir; sometimes perhaps I can sleep for a quarter of an hour, then I am very well satisfied." "How!" said I, "do you not sleep any more than that at night?" "No, Sir, but it is the same thing, I am not tired; on the contrary, GOD is with me by night as well as by day, and I have always something to enable me to bear my calamity with patience when I think on him, and on the mercies he has shown me; I reflect within myself on all his promises, and I occupy myself with them."

Being asked if he was often visited, he said that scarcely any one called during the week, and that he was generally left entirely alone, as his wife only left her labor in the field to prepare their meals; but on the sabbath he was frequently visited by pious persons who came to pray with him and read the Bible.

Upon my entering the chamber of ——, I had supposed him to be very wretched, but how my opinion was changed as soon as I heard him speak and saw the expression of his countenance! He was in truth dreadfully afflicted, but he knew that GOD chastises those whom he loves, and he judged that there was no comparison between the sufferings of the present life, and the glory to come, which was soon to be revealed to him. He saw death approaching gradually in its most awful form; but he knew that the gift of GOD is eternal life through JESUS CHRIST our Lord. He was unable to move, and reduced to a state of entire dependence, being able only to move his eyes and tongue; but he was free in the most elevated and truest sense of the word, for having been redeemed from his vain manner of life by JESUS CHRIST, he was no longer the slave of sin, but had part in the glorious liberty of the children of GOD. Joyful in hope, patient in tribulation, persevering in prayer, he was seen to be sorrowful, but always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

HISTORICAL.

ARTICLES OF INQUIRY.

THE unsettled condition of the public mind, at this period, is very strongly indicated by the tenor of the Articles of Inquiry proposed by the Archbishop at the visitation of his Diocese, held by him in the course of the summer of this year. His questions are very numerous—no less than eighty-six; and they embrace almost every point of discipline which had been inculcated in the injunctions of the present and the preceding reign. The questions respecting the demeanor of the laity are more particularly important, as betraying the turbulent and contumacious temper of the times. They inquired whether there were any who obstructed the reading of GOD's word in English, or the faithful exposition of it by the preacher; whether any left the church in the time of the Litany, Common Prayer, or Sermon; whether bells were rung during the service; whether holy water was abused by sprinkling it on beds; whether private holydays were observed by tradesmen, (in honor of the patron-saints of their respective crafts); whether priests and ministers were insulted and abused; whether those who were ignorant of Latin used the devotions of the English Primer;* whether there was any brawling or jangling in the church while the prayers or homilies were read, or the sermon preached; whether charms and sorceries were still practised; whether the parish church were deserted by any of the congregation, for other places of worship; and whether there were any who despised the married clergy, and refused the sacraments at their hands. One may see distinctly in such inquiries as these, a picture of the confusion,—we might almost say the anarchy,—which marked the *interregnum* between the dominion of the Romish Church and the establishment of a better system. We may, likewise, read there a very intelligible history of the protracted martyrdom to be undergone by those patient spirits who had to conduct the public mind through this vexed abyss, and to buffet their way through the embroilment of its "surging fires" and conflicting atoms. And, surely, our gratitude is due to that gracious Providence which enabled them to form, as they advanced, a solid and substantial mole on which they might be followed, with confidence, until the people could plant their foot upon the broad and firm ground, and could lift their eyes steadily to the pure light of heaven. —*Le Bas' Life of Archbishop Cranmer.*

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* A manual of devotion for private use, published with the royal authority in 1545.

ANECDOTE.

THERE was an ignorant priest in the north of England, who was as weary of hearing the praises of Cranmer as the patriotic Athenian was of being told of the justice of Aristides. He accordingly expressed his surprise that such commendations should be lavished upon one who, after all, was originally but an *ostler*, and had no more learning than a goose. The patriot was speedily sent by the council to digest his virtuous indignation in the Fleet; and the result of his ruminations there was a humble petition to Cranmer for his gracious intercession. This produced an interview between the Archbishop and his slanderer; and the following was the tenor of their dialogue: "Did you ever see me before this day?" said the primate. The priest replied in the negative. "Why, then," rejoined Cranmer, "did you call me an ostler, and report that I had no more learning than a gosling?" The reverend man confessed that, when he uttered those words, he was "overseen with drink."—"Well, then," answered the Archbishop, "produce your own learning, and oppose me *now*. Begin in grammar if you will; or else in science and divinity." The luckless ecclesiastic declared, in sore discomfiture, that he had no manner of learning in the *Latin tongue;* his poor skill was entirely confined to English. "Be it so," said Cranmer; "you read the Bible of course. In plain English, then, who was David's father?" The priest confessed that he was not just able to say. "Then, perhaps, you will inform me who was the father of Solomon?" The respondent protested that "he was nothing at all seen in these *genealogies.*" Upon this the Archbishop thought it high time to admonish the evil speaker to abandon the company of men "who knew nothing, and *would* know nothing, but sat on the ale-bench, slandering all honest and learned men; and he warned him to dismiss the silly fancy that the King of England would despatch an ostler on an embassy to the Emperor and the Pope." The Vicar-General was exceedingly indignant that this poor witless knave was not sent to St. Paul's Cross, to recant his stupid calumnies in public. The Archbishop knew better. He was aware that this man was not the first by many a hundred that had called him *ostler:* but he felt that he should richly deserve the title, if he could degrade himself by resenting their absurdities. He was deeply grieved, indeed, by the coarseness and ignorance of the men; but he conceived that the effects of their folly upon his own character were very far beneath all serious notice.—*Ibid.*

DESTRUCTION OF MONASTERIES.

IT is not to be supposed that Archbishop Cranmer could be averse to a prudent reformation, and even reduction of the monastic system. No one knew better than he that it formed an essential part of that dangerous mechanism by which the influence of Rome was transmitted with incomparable speed and precision, to the very extremities of the whole Christian community. Nothing, indeed, is more certain than the fact that Cranmer regarded the whole institution, as it then existed, in the light of a fatal impediment to the progress of the reformation. He was aware that delusion and superstition, and the whole *deceivableness of unrighteousness*, formed the chief elements of its influence, and even of its very existence. The monastic establishments were, in truth, the fortresses of the most pernicious abuses and perversions of Christianity. To destroy the monasteries was, in fact, to demolish the retreats which the papacy *had made so strong for itself.* It was there that the doctrines of purgatory and image-worship, and the propitiatory virtue of masses, and, in short, the whole apparatus of Romanism, were most formidably intrenched. It cannot, therefore, be surprising, that even the subversion of such a system should be contemplated, without much displeasure or alarm, by a prelate who was deeply committed to a warfare with these demoralizing absurdities. It will, nevertheless, appear that, throughout the whole process of the abolition, it was his desire, and that of his confederates in the cause of the reformation, that so much of the ancient fabric should be retained, as might be capable of conversion to pious and salutary uses. An instance of such enlightened appropriation was already before the world. With the consent of the papacy, Wolsey had dissolved no less than forty religious houses; but then, a noble college* arose out of their ruins, which forms, to this day, the proudest monument of the Cardinal's enlightened munificence. Besides, in the judgment of Cranmer and his colleague Latimer, it would have been both humane and wise to retain some three or four religious houses in every county. Under careful regulation, they might have offered shelter to contemplative piety; they might have opened a quiet harbor to many a tempest-tossed spirit that sighed for rest; and they might have gladdened whole neighborhoods by the kindest offices of hospitality and benevolence. Our country is now decorated by venerable ruins,—the wonder and the delight of tourists, and painters, and antiquarian enthusiasts. Had the voice of Cranmer been listened to, the realm would have been blessed and consecrated, throughout, with schools and colleges—with "seminaries of sound learning and religious education"—with the sanctuaries of worship, and the retirements of penitence and devotion. A scheme such as this might have been like the *vine of Israel, which covered the hills with her shadow; which sent out her boughs unto the sea, and her branches unto the river.* But the demon of pillage was now to be let loose; and, like the *wild boar out of the wilderness*, it wasted and devoured all before it: and, at this hour, the land is mourning under the havoc and desolation of that unhallowed time.—*Ibid.*

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* Christ Church, Oxford.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP GRISWOLD TO THE CONVENTION OF THE EASTERN DIOCESE.

WITH thankfulness to the Father of mercies, whose patient goodness permits us again to assemble here, on one of the most interesting and important of all occasions, I proceed now, respected friends, to lay before you the customary report of the affairs of this Diocese, since the last meeting of the Convention. And I am happy in being able to say, that at no former period have they been more prosperous and encouraging than at the present time. It has pleased the LORD so to continue my health and strength, that in no one year have I devoted more time to Episcopal visitations, and other duties of my office, than in this which now ends.

As I am more than one third of the time engaged in these duties, a particular mention of them all would be an unreasonable tax upon your time and patience, and I shall, as on former occasions, suppose it to be your desire to hear only of the changes which have occurred, and of those transactions which are most interesting. Of those churches which have continued as they were at the time of my last report, it will not be necessary to remark. Of the "names of churches visited," I can say in few words, that they have all been visited once at least, and many of them several times. If there be an exception, it is Trinity Church in this city, in which I have administered the Lord's Supper, but have not preached. Beside my services in Salem, I have, in the other churches and parts of the Diocese, preached 123 times; and should have preached many times more, but for my judging it expedient frequently, when some of my clerical brethren were with me, to ask them to preach. It is evident indeed from the holy Scriptures, from primitive usage, and from the nature of the Episcopal office, that preaching is the especial and chief duty of bishops; yet there may be, and often are good reasons, why others should perform that duty when a bishop is present; and especially when others can do it to better effect.

In the Convention last year, several gentlemen generously pledged themselves to raise the sum of four hundred dollars for the support of an assistant minister in my parish in Salem, with the understanding that, when I was at home, he should perform missionary duties, as occasion might require. This I viewed and still consider as a very beneficial measure;—it is a means of sustaining that important parish, from which I must be absent a large part of the time; it relieves the clergy of the burthen of supplying my pulpit when I am absent, as required in our canon, and their parishes of being at such times deprived of the service of their ministers. And it has proved to be highly beneficial in the missionary labors in consequence performed. To encourage some one to occupy that station, I offered, in addition to the 400 dollars, to give him board in my family. In November, the Rev. Mr. Richmond commenced the duties of an assistant; and so many and urgent have been the calls for his services in other places, that on almost all the Sundays, when I was in Salem, and on some, when I was absent, he has been elsewhere engaged. His services for a number of weeks in Northampton were of much use. During the summer months he officiated as Missionary in Maine, where, as we have good reason to believe, his labors have been the means of adding one to the number of our churches. I think it desirable that some provision for an assistant should, if practicable, be continued another year; the LORD permitting, I will continue the same aid by boarding him, as during the last.

In Maine, the changes in the affairs of the Church have been considerable. The Church in Saco is more prosperous and flourishing than at any former period; but their minister, whose labors have been so much blest among them, has accepted an invitation to a professorship in Kenyon College, and has left that parish. The Rev. Mr. Vaughan now officiates in Saco. For almost a year the Rev. Dr. Chapman has labored in Portland, and under his ministry the Church there is doing well. The new parish in Westbrook, under the care of the Rev. Mr. Ten Broeck, is in a more promising state than it was when I visited it first, in 1832. For several years it has seemed desirable that a missionary should visit Bangor, in that State, where the population is rapidly increasing. Early in June, the Rev. Mr. Richmond went thither, and remained, exchanging some part of the time with the Rev. Mr. Clap, of Gardiner, till the last of August. His labors were very acceptable and attended with much success. Provision is already made for the support of a minister in that place, and a suitable person to fill it is very much needed.

In no other part of this Diocese does our Church progress so slowly as in New Hampshire. Several attempts to establish new churches have failed; chiefly, however, from the want of men and funds to continue our efforts; and we should not forget that our want of such means is in a great measure from our want of zeal. The denomination of Christians most prominent and successful in that State are remarkable for active, united zeal; if, with our superior advantages, we did one half of what they do, none would go before us. And yet even in New-Hampshire our Church is double what it was in 1812;—in Maine it is at least fourfold, and might, with proper means and efforts, have been twice what it is. The Rev. Mr. Blackaller has removed from Salmon Falls to Taunton in Massachusetts, and the Rev. Mr. McBurney officiates at the former place, and some part of the time at Great Falls. The Rev. Mr. Chase, of Hopkinton, officiates some part of the time in the west part of that town with the prospect of much usefulness. During the last year the Rev. Mr. Leonard has divided his labor between Charleston and Cornish where he resides. The Rev. Mr. Barker now officiates in Charleston. It is of much importance that a clergyman should reside there, and labor some part of the time in Drewsville. And it appears more and more desirable that there should be an assistant minister in Claremont, and constant services in both of the churches in that town. Without some sacrifice and active zeal, our churches will not much increase, and we ought not to expect them to increase in any place. An apostle complains that "all seek *their own;*" selfishness is the opposite of religion, and the greatest impediment in the way of its increase.

In Massachusetts we have had much change, with some loss, but we hope with more improvement. In the western part of the State, our parishes in Northampton, Lenox, Otis, and Blandford, very much to my regret, continue unsupplied with the Gospel ministrations. By the services of the Rev. Mr. Richmond several weeks and the Rev. Mr. Leach for some months, the parish in Northampton have been encouraged to continue their efforts, which have been liberal and praiseworthy. It is much to be wished that there were a more general willingness in our young clergy to labor, for a year or two at least, in our poor and destitute parishes. Not only would it be an evidence of their zeal for GOD, but would, I am convinced, be, in the end, beneficial to themselves. The number and character of our candidates for the ministry, now on our list, gives us reason to hope that our vacant churches may soon be supplied.

The Rev. Mr. Dickinson, residing in Deerfield, has officiated a part of the year past in Montague. On the 6th of December I instituted the Rev. Mr. Shaw into St. Luke's Church, in Lanesboro. That parish continues to do well; they have made considerable improvement of their church. Much reason have we to rejoice and be thankful for GOD's blessing upon our labors in Pittsfield. The beautiful church there, built of stone, on the 7th of December, by the name of St. Stephen's Church, was dedicated to ALMIGHTY GOD, and solemnly set apart as sacred to his holy worship. During three days the services were continued, large and very attentive congregations were present, and the season was indeed refreshing. By the pious liberality of one lady, the church was furnished with a very suitable organ; and a gentleman, to whom the Church and religion are very much indebted, has given to the parish a large sum as a fund for the support of the ministry in it, and it is so judiciously given, that we may well hope that the benevolent purpose is permanently secured. The success of that worthy people is a pleasing proof of what may be effected by willing minds, and united efforts and well-directed zeal. In that parish too, as in many others in the Diocese, it is seen how GOD will bless the faithful labors of our ministers.

The parishes in Lenox, Otis and Blandford are worthy of commendation for continuing steadfast, and waiting with patience till the LORD shall send them help. But while we neglect them their state of course cannot improve.

Our clergy in Berkshire county have formed themselves into an association for mutual counsel and improvement, for enlivening their zeal; for the distribution of Bibles and Prayer-books, and for other religious purposes. Clerical associations are likewise in operation in other parts of the Diocese. In years past I have more than once recommended to our clergy something of this sort, as among the means most likely to promote "brotherly love;" to awaken a more lively zeal for the prosperity of the Church, and by their preaching and exhortations, to excite among their people a deeper interest in religion, and greater exertion to promote it. Other bishops of our Church have recommended the same. The effects of such efforts, in various parts of our country, have thus far confirmed my opinion of their utility, especially in the increase of contributions for missionary purposes, for the aid of small churches and the building up of new ones. Every thing human is imperfect, and any institution, human or divine, is liable to abuse. New things in religion should be cautiously introduced. The principles and institutions of Christianity have ever been, and ever will be the same, from the apostles' days "to the end of the world." But in ecclesiastical regulations and discipline, and in the discretionary exercise of the Christian ministry, regard must be had to the times and seasons of this changing world, and to the existing state of society and civilization. In regard to this we may *turn* to the "right hand," as well as "to the left;"—be too tenacious of old habits, or too much inclined to change. In many cases, if a minister of Christ sees but little fruit of his labors, he will do wisely to vary, or to increase them. If his preaching and exhortation "in season" will not induce people to "endure sound doctrine," let him do it "out of season." The same God, who has ordained that the fruits of the earth shall be obtained by cultivating the soil, has also appointed that the teaching and prayers, and other prudent, zealous efforts of his people, of his ministers especially, shall be the means of producing repentance and faith and holiness of life: and as in the one case, so in the other, the fruit will generally be in proportion to the labor rightly bestowed. At our ordination it is most solemnly enjoined, and the oath of God is upon us, "never to cease our labor—our care and diligence, until we have done all that lieth in us, according to our bounden duty, to bring all such as are, or shall be committed to our charge, unto that agreement in the faith, and the knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place among us, either for error in religion, or for viciousness of life." Though there may be among us some difference of opinion respecting the expediency of what are called clerical associations, this would be no good reason why they who believe them to be useful, and they especially who have found them to be so, should not so associate. In this, as in many other things, we should follow the scriptural rule of charity: "Let not him who eateth despise him that eateth not; and let not him who eateth not, judge him that eateth. Let every one be persuaded in his own mind," and do what he believes will best promote the glory of God, and the salvation of men, without judging or censuring those, who, from like honest conviction, conduct differently. Where there is not this spirit of forbearance, there will be no peace. That spirit which sets us to stretch or to cut all to our own length, is the spirit of persecution, and the enemy of Christ. That they who are equally and strongly attached to our Church should in some things differ respecting what will best promote its prosperity, and the salvation of men, is what must be expected, and should give no offence. And permit me to repeat, what, some years since I once observed, that to make for ourselves or party exclusive claims to Churchmanship, and to say of Episcopalians that they are not Churchmen, is quite as arrogant, uncharitable and wicked, as to say of religious professors, that they are not Christians; or of ministers of Christ, that they do not preach the Gospel. We cannot be too cautious, how we thus judge our brethren: "to their own master let them stand or fall."

On the 13th of December, St. Paul's Church, in Otis, was consecrated to God's holy worship. The people who worship in it are entitled to much praise for their united zeal and persevering efforts under their discouragements. The labors of a pious, faithful minister, residing among them, would, we cannot doubt, be very useful to the Church and to religion. In Blandford also, and in Southwick, the fields have long been white for the harvest, which is continually wasting from the want of laborers to gather it. We are especially in want of ministers, whose circumstances will permit, and whose feelings prompt them to labor where they are most needed, and can do most good. Clergymen, generally speaking, are too willing to believe that their ministry will be useful in proportion to the number of those under their pastoral care, and to the provision made for their support. In some retired and less attractive stations are many souls who most truly hunger and thirst after righteousness, where the spiritual laborer would probably be instrumental in bringing more souls to Christ. In this I fear we too much incline to reverse the order of divine providence; to fill the rich with good things, while the hungry are sent empty away. It is God's will that "the poor have the Gospel preached unto them."

The Rev. Lot Jones has removed from this Diocese to New-York; and the Rev. Mr. Millet officiates in Clappville. The two ministers of Trinity Church in Boston have been called to other fields of labor. The Rev. Messrs. West and Fenner have removed to Rhode-Island. The Rev. Mr. Parker has been transferred to the Diocese of Vermont, as has also the Rev. Mr. Pearson, where both of them appear to be well settled and usefully employed. The Rev. Mr. Barker has also officiated in Vermont during the greater part of the year past. The Rev. Mr. Page has gone to the Diocese of New-York, with the expectation of remaining there. The Rev. Mr. Eastman is transferred to Connecticut. No less than eleven of our clergy (including the Rev. Mr. McBurney) have left Massachusetts since our last Convention, and eight of them we may fear have left the Diocese; beside the Rev. Mr. Muenscher from Maine, the Rev. Mr. Purdy from New-Hampshire transferred to Connecticut, and the Rev. Mr. Batchelder from Rhode-Island to Indiana. But few have come into this Diocese from other States, and this loss of our ministers accounts in part for the difficulty of supplying our own parishes.

The Rev. Mr. Blackaller has been instituted into the church in Taunton, and his labors there are much blessed. The parish in Bridgewater is also in a very promising condition. Had they a larger house of worship, we have reason to believe that in that place would soon be one of our best churches. The parish in Quincy have finished their beautiful house, which, on the 27th of November, was solemnly dedicated to the honor and worship of Almighty God, by the name of Christ Church. The Rev. Mr. Leach officiates in it. The Rev. Mr. Howe is settled in Roxbury, where the parish have already commenced the building of a beautiful stone church, and are justly entitled to much praise for united and pious zeal. Grace Church in Boston is at present without a minister; as is also St. Matthew's. The Rev. Mr. Coit officiates in Trinity Church. The parish of Christ Church, in the same city, have, in the past year, made a very noble and successful effort to clear it of the debts which they owed. The City Mission continues in a flourishing state. The Rev. Messrs. Wells and Haskins are usefully employed in the care of two important charitable institutions appertaining to this city.

(*To be continued.*)

REVIEW.

For the Churchman.

***Bible Atlas**, containing a Plate of the Family Descent of* Christ *from Adam. Also a [an] Historical Notice of the Bible.* By John Lothian. From the third London Edition. To which is added a brief History of Palestine. An improved Edition, 24mo. Hartford: Newton Case. 1832.

We cursorily examined this book on its first appearance, and did not then think it worthy of remark; but having since seen it favorably mentioned in an Episcopal paper, and fearing that that circumstance may gain for it admission into some of our Sunday Schools, we have re-examined it, and now present to our readers the result of our investigation. Much injury is done to the Church by recommendations of books which have not been thoroughly read; and they thus obtain a currency to which they are not entitled, and which they would never otherwise have obtained. On the other hand, the condemnation of a book unread, does great injustice, not only to the author, but also to the public. Of such partial and unfair notices we wash *our* hands.

The good or bad effects produced by a book, are not always in proportion to its size; for a tract, containing but a small number of pages, may often, in consequence of its greater circulation, be made to exert more influence than a volume of larger size: and the general use of a bad book, however small, will always cause more injury than can be counteracted by the more limited circulation of a larger but better one. Books intended for the aid of Sunday School teachers must necessarily be small; and their circulation is generally likely to be very extensive. The Church expects, and has a right to expect, that much care be taken in preparing them; and those whose duty it is to provide or select suitable books for teachers, should be very rigorous in their examination of them. One book, containing erroneous statements, placed in the hands of a teacher, will give erroneous views to every individual in his class; and though but one book may be used, many will be led astray by it. A *small* book, therefore, professing to give valuable information for teachers, assumes an important character, and should be judged according to the influence it will be likely to exert if generally adopted.

A work like that at the head of this article, if well executed, would be of very great utility to Sunday School teachers, and indeed to all who study the Scriptures. We wish we could say this was worthy of the place, which its compiler probably expected it would occupy. Though small, it professes to give much valuable information; and that before us is styled "an *improved* edition." In what respects it has been improved we are not told, as there is no preface nor advertisement to the American edition, though the publisher appears to have taken out a copyright. But if the London edition was more in need of *improvement* than that before us, it must have been bad indeed; for this shows either that the *improver* was totally incompetent to the task he undertook, or that he performed his duty in a very negligent manner. The book abounds (literally *abounds*) with errors which must have proceeded from a shameful want of knowledge on the part of the *improver*, and if the original edition was any thing to be compared to this for inacuracy, of the compiler also.

The "Historical Notice," at the commencement, is a loose rhapsody, and affords but little instruction, while it contains many errors. The "Sketch of the History of Palestine" is better written; and though it contains some errors, is, on the whole, a good sketch. The plate and description of the genealogy of Christ are also pretty good, though they contain some errors, and do not explain the difficulties in the genealogy: and the map showing the settlement of Noah's descendants is not very objectionable. But the maps of the Holy Land are worse than useless, because they are very inaccurate in the configuration of the country, and the location of places; and the Index of Places is full of errors. We regret being compelled to pronounce so severe a censure upon the book, because we have no doubt the publisher thought he was doing a good service to the cause of Biblical knowledge by its publication. But we are not at liberty to speak otherwise.

That it may not be thought, however, that our judgment is too harsh, we proceed to point out some of the errors. We have neither time, nor space, nor patience, to notice all; but will mention enough to show that the book is unworthy of use.

In p. 18, the Holy Land is said to be about 160 miles from N. to S., and 60 from E. to W. Its true dimensions are about 190 miles by 90. The assertion, that "its cities, towns, and villages, its fields, forests, and deserts, its mountains and valleys, its lakes and rivers, have all been examined and described by travellers," *is not true*; comparatively but a small part of the country has been "examined and described by travellers."

On p. 12 the Crusades are described in the following unchristian spirit: "The Pontiffs held councils, and sent forth missionaries of antichristian blasphemy and murder, for the recovery of the holy sepulchre out of the hands of the Mahometans; and promised to all who consented to march to Palestine on this errand, the plenary pardon of all their sins, past, present, and future. In the seven mad and murderous expeditions of this sort, which these hypocrites hounded forth, many millions of lives were offered up as victims to the avarice and ambition of sacerdotal demons. Thus these chief limbs and prime ministers of Satan, 'exalted themselves above all that was called God, or that was worshipped.'" Is this fit language for a Sunday School teacher to hold to his pupils?

But the book is not consistent with itself. A more rational and just, though still not strictly accurate, account of these Crusades, is given on pp. 31, 32, where it is said, "When the Saracens embraced Palestine in their conquests, the Christians were most cruelly persecuted, [?] and at a later period, under the [Seljukian] Turks were even forbidden to worship at the places considered by them most sacred. This state of things gave rise to the Crusades." These holy wars have generally been regarded as the effects of the blind fanaticism of an ignorant and superstitious people. That such was the prevailing character of the mass of men in those times, is indubitable. But it seems probable that more elevated views and feelings actuated the kings and rulers, and that they took advantage of the fanaticism of the people, to put in execution their plans. At the time the crusades were commenced, the Saracens or infidels had extended their power through northern Africa, eastern Asia, had made extensive conquests in Spain, and had invaded France, Greece, and Sicily; and their power was constantly upon the increase. Here, then, we think, is the true origin of the Crusades—not merely the desire to rescue the Holy Land from infidels, but the necessity, in self-defence, of attacking them on their own territory. These expeditions, nine in number according to the latest authorities, were undertaken and carried on by all the Christian states united. They, for about two centuries, attracted the attention of all Europe, and attached much interest to Palestine."

Our own views on this subject may be given in the words of the sainted Heber. "The world has been so long accustomed to hear the Crusades considered as the height of phrensy and injustice, that to undertake their defence might be perhaps a hazardous task. We must, however, recollect, that had it not been for these extraordinary exertions of generous courage, the whole of Europe would perhaps have fallen, and Christianity been buried in the ruins. It was not, as Voltaire has falsely or weakly asserted, a conspiracy of robbers; it was not an unprovoked attack on a distant and inoffensive nation; it was a blow aimed at the heart of a most powerful and active enemy. Had not the Christian kingdoms of Asia been established as a check to the Mahometans, Italy, and the scanty remnant of Christianity in Spain, must again have fallen into their power; and France herself have needed all the heroism and good fortune of a Charles Martel to deliver her from subjugation."

But to return to the book before us, in the table on p. 21, more than half of the dates are wrong; and in the tables on pp. 25 and seq., the chronology of Dr. Hales is adopted, while in other parts of the book, the common Bible or Usherian chronology is adhered to! No mention is made of any change, nor is it said why the dates in these tables differ from those of the Bible; persons who use this book, therefore, will often be perplexed in attempting to reconcile its dates with those in common use. Dr. Hales's chronology is undoubtedly the more correct; but if it is adopted in any book, the readers should be informed of the fact, so that they may know why the dates they there meet with, do not agree with those in their Bibles. The revolt of the ten tribes, and consequently the commencement of the reigns of Rehoboam and Jeroboam, were in B. C. 975, according to the Bible chronology, instead of B. C. 990, as this book, following Dr. Hales, has it in each case. Of course, nearly all the dates in these tables differ from those in our Bibles, and some are different even from Dr. Hales.

Samaria was taken B. C. 721, and the kingdom of Israel lasted only 254 years, instead of 271, as this book says, here differing from Hales, as well as other authorities. Zimri reigned only seven days, Omri eleven years, and Tibni reigned at the same time; and yet only Zimri and Omri are mentioned, and both are included in the eleven years, without mentioning whether one reigned longer than the other, or not. Zechariah reigned six months, and Shallum one month; and yet both together are called one year, without mentioning how long either reigned.

Jerusalem was taken by the Chaldeans, B. C. 588, and the kingdom of Judah subsisted 387 years only, instead of 404, as this book says; here also differing from Hales, as well as other authorities.

The table of "kings of Persia," p. 28, says, "Cambyses *or* Ahasuerus," implying that the Ahasuerus of Scripture was none other than Cambyses. There are at least *two*, and perhaps *three*, different kings, named Ahasuerus, mentioned in the Bible, one of whom certainly was not Cambyses. The one mentioned in Dan. ix. 1, was Astyages; but he was not probably the one referred to in the books of Ezra or Esther. Calmet, Usher, and others, suppose the latter to have been Darius Hystaspes; Sulpitius Severus, Prideaux, and others, think he was Artaxerxes Longimanus; Scaliger, Robinson, and others, think he was Xerxes; while others have identified him with Astyages, Cyaxares, and Cambyses. Mansford and others think that Cambyses was the Ahasuerus of Ezra, and Artaxerxes Longimanus the one mentioned in Esther.

Herod the Great, and his son Archelaus, are erroneously said, on p. 29, to have been "in the same line of succession with the princes" of the Asmonean family. Whereas the reign of this family ended with Antigonus, the predecessor of Herod.

There are some minor errors in these tables, such as the mistake of two or three years in dates, misspelling of names, as Nadad for Nadab, Jereboam for Jeroboam, Amor for Amon, &c.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I ask insertion for the following extract from the last (October) number of the British Critic. Though rather long for your columns it will, I trust, amply repay the perusal of all your readers, both learned and unlearned. For the easier understanding of the matter, and in order to explain my object in sending you the passage, I will give a brief view of the subject.

The extract is from a review of Professor Stuart's work on the Romans—and the disputed text is chap. i. v. 4. The authorized version reads, "And declared to be the Son of God with power, * * *, by the resurrection from the dead." The Professor had rendered, "And constituted the Son of God," &c. The reviewer objects to the alteration and prefers the vulgar translation. Of the force of his reasons—to my mind perfectly satisfactory—your readers may judge for themselves after having perused the extract.

The difference between the words is this: "Declared to be the Son of God," &c., implies that Christ was previously and really the Son of God, and that his resurrection was an illustrious proof of his sonship: "Constituted the Son of God," &c., implies that Christ was not previously, in any important sense, the Son of God, but became so by the resurrection.

To explain my object in asking attention to the criticism, I must apprise the reader that Professor Stuart denies what is technically termed the eternal generation or sonship. He believes that our Saviour was in no sense the Son of God before he assumed our nature—but that he is only so in virtue of his incarnation, resurrection, &c. The reader will see at once that this is denying a very important article of the orthodox creed, and if he will examine the scriptural evidences for the divinity of the Saviour (particularly the prophecy of Zechariah) he will find that the denial of Christ as the only begotten Son, in his pre-existent state, weakens very materially the evidence for his divinity. Now what is curious in the following extract is that the reviewer is evidently ignorant of this defect in Professor Stuart's creed. He plainly reasons on the assumption of the Professor's orthodoxy, and thinks to disprove his criticism by saying, that "the Redeemer was always the Son of God, and that therefore it was superfluous to announce that he was constituted the Son of God after his resurrection from the dead." Had he known the Professor's opinion, he would have attacked his theory as well as his exegesis.

On the whole I remark:

1. The extreme difficulty, if not impossibility, of keeping the mind free from the bias of theories, or preconceived and favorite opinions. Perhaps no person deems himself more free from this infirmity than Professor Stuart: no commentator, we believe, has more conscientiously aimed to avoid the fault, and none certainly has done more to expose the danger of it and to remedy it by the careful application of inductive principles to exegesis. And yet, if the reader agrees, as I think he will, to stand by the authorized version, in the present instance, and read "declared," instead of "constituted," he must admit that the Professor has given an egregious instance of the secret influence of theory in interpretation.

2. The danger of deviating from the present version. Young preachers are very fond of giving more accurate translations than are found in the English Bible. That this may sometimes be done, I do not deny. But so far as my own observation goes, the old version, in nine cases out of ten, is better than the proposed emendation; and if this is so, a minister cannot be too cautious of doing any thing to shake public confidence in it. The danger is particularly great in the doctrinal parts of Scripture; though, in fact, almost all passages have a bearing more or less remote on important doctrines. An incautious preacher might adopt, on such high authority as Professor Stuart, the rendering "constituted," in preference to "declared," especially when thrown off his guard by the commentator's insinuating declaration, that it conveys a "simple and unembarrassed meaning." And yet, when he least expected it, the exegetical Goliath would bring the "simple and unembarrassed meaning" to subvert one of the fundamental doctrines of his faith.

3. But I find I have anticipated another observation which I was going to make; viz. the importance for all practical purposes of giving a preference to the standard authors of our own Church, over those who belong to other churches, or to no church. The opposite discipline of the reviewer and his author are here well illustrated. Neither had reference in his exegesis to any doctrine. Yet the one whose mind is imbued with the spirit of the divines of his own church, is led unconsciously to a sound criticism which harmonizes, in an unexpected and important point with the doctrines of his church. The other, whose discipline has been more diversified and extrinsic, has been betrayed, in the same unconscious manner, as we are bound in honor to suppose, into collision with an orthodox truth. The same tendency will be still more strongly developed in the case of parish ministers,—men whose business it is not so much to study for the edification of themselves, as to preach for the salvation of others. An habitual preference in their theological studies for the divines of their own church, will serve to consolidate their character, and give consistency to their views on all minor points of opinion and practice. Whereas the more discursive student, though he may occasionally strike out brighter thoughts, will be likely to have his mind distracted and unsteady, and may be betrayed into inconsistencies at times, when he is quite unsuspicious of danger.

Sigma.

'We may remark (with all due respect for the work of so distinguished a scholar, and meaning merely to throw out a hint here and there on the points which have attracted our notice, and may therefore attract the observation of others) that in translation the Professor does not seem to us to be particularly happy in the expression "*constituted*," which he uses as an equivalent to the original "ὁρισθέντος."

'To us the word "*constituted*" is far from conveying, as Mr. Stuart conceives, (p. 63,) a "simple and unembarrassed meaning," for we cannot divest ourselves of the idea that the term implies that a person is made what he was not. That our blessed Lord should be *constituted* a judge, Acts x. 42, (an instance which Mr. Stuart says is "exactly in point,") we comprehend, because we understand that he thereby is appointed to an office which he had not hitherto exercised; but we do not understand how such a term can be applied to Christ as the Son of God. "Constituted the Son of God," seems to us necessarily to imply that he was appointed to that state of being, and thus that there was a time when he was not the Son of God. And the addition of the words "ἐν δυνάμει" does not, to our imperfect judgment, make this reading more clear or less objectionable. In Christ's "fleshly or transitory nature and state, he was David's son,—what was he," asks the Professor, (p. 61,) "in his exalted condition, his *pneumatic* state? The answer is, 'The Son of God;' and not simply this; for he was the Son of God while ἐν σαρκι; but in his exalted state," viz. after his resurrection, "He was the Son of God ἐν δυνάμει, i. e. he was "Lord over all," "Head over all things to his Church, ἀρχὴ τῆς κτίσεως τῦ Θεῦ." Now do we not read that the Son had "power over all flesh," (John xvii. 2;) that "all things were delivered unto him of his Father," (Matt. ii. 27,) and this while he was ἐν σαρκὶ? If this be so, then with deference we submit that the Redeemer was always the Son of God ἐν δυνάμει, and therefore it was superfluous to make such an announcement, as that he "was* *constituted* the Son of God *with power after* his resurrection from the dead." Then again with reference to the Greek "ὁρισθέντος," we cannot see that the interpretation given to it by Chrysostom, Cyril, and a host of both ancient and modern critics; and which interpretation our English version follows, viz. δειχθέντος, κ. τ. λ. is incorrect or unwarranted, according to the strict meaning of the word. Ὁρίζομαι means to be defined, marked out to be determined, so as to preclude dispute and mistake, and bears these senses, says Scapula, actively as well as passively.* Understanding then our received English translation, "*declared*," as synonymous with "*marked out*" or "*determined*," we think that we have already a true and "simple and unembarrassed meaning" for the original "ὁρισθέντος." The Apostle's argument would then stand thus; (we follow Professor Stuart's translation:) "Paul, a servant of Jesus Christ, a chosen apostle, set apart for the Gospel of God, which he formerly published by his prophets in the holy Scriptures concerning his Son, who was of the seed of David as to the flesh, and was 'declared,' '*marked out*' (δειχθέντος) the Son of God with power as to his holy spiritual nature after his resurrection from the dead." κ. τ. λ. But we have another, and, as we think, conclusive reason for maintaining the expression "declared" to be an equivalent to the original ὁρισθέντος, even from the "usus loquendi" of the Greek grammarians, although Mr. Stuart conceives that "no example is to be found in the classics which seems to be exactly in point." The grammarians wishing to express in Greek the Latin mood "*indicativus*" use the word ὁρισικὸς. They therefore clearly understood that the verb, from which the adjective is formed, would bear, according to common acceptation, the sense of "indicating" or "declaring." "If," (says Professor Stuart, p. 63,) "we should construe the phrase thus, as some do; 'Declared to be the Son of God with power by the Holy Spirit on account of (by) his resurrection from the dead;' one might then ask, how could the *resurrection* declare in any special manner, that Christ was the Son of God? Was not Lazarus raised from the dead, were not others raised from the dead by Christ, by the apostles, by Elijah, and by the bones of Elisha? And yet was their resurrection proof that they were the sons of God? God did indeed prepare the way for universal dominion to be given to Christ, by raising from the dead. To the like purpose is the Apostle's assertion in Acts xvii. 31. But how an event common to him, to Lazarus, and to many others, could of itself demonstrate him to be the Son of God ἐν δυνάμει, remains yet to be shown." Now we are expressly told by our Lord, in Luke xx. 35, 36,—O, that they who are raised from the dead to eternal life, are *sons of* God, *being children of the resurrection*, "υἱοί εἰσι τῦ Θεῦ, τῆς ἀναστάσεως υἱοὶ ὄντες." It surely, then must be satisfactorily shown that the simple fact of Christ's resurrection declares him to be the Son of God; for what is true of all who are raised from the dead to life eternal must be true of him. We need not explain how this comes to pass. "It is written," and therefore we believe. It has been beautifully and eloquently said, "The grave is as the womb of the earth; Christ, who is raised from thence, is, as it were, begotten to another life: and God, who raised him, is his Father."'

For the Churchman.

Mr. Editor,—I perused, with the most sincere regret, the communication in your last, signed "A Clergyman of the Diocese of New-York." I regard it as an uncalled for article, and in many points of view, an improper one. I should consider it as indeed an evil day for our Church, when any supposed blemishes or improprieties in the management or operation of her institutions are to be forthwith spread before the public, to the obvious injury of her character, instead of first trying regular and orderly methods for their removal. And any facilities which our Church periodicals would afford for such procedures would certainly detract much from both their character and their usefulness.

Your correspondent, *shuddering* with "*unqualified horror*" at something that has been done by "the persons by whose authority" the operations of "the New-York Protestant Episcopal Tract Society" are regulated, can find no means of relief from his distress, but forthwith, in "about an hour" after discovering their sin, spreading both it and his righteous indignation before the world, and publicly calling on them to answer a question which, in his panic, he chose to put to them.

Now, if this gentleman had that knowledge of church affairs which every "clergyman of the diocese of New-York" should have, he would be aware that the persons whom he thus arraigns are his Bishop, some of the most respectable of his clerical brethren, and a band of laymen long distinguished for their enlightened, disinterested, and faithful devotion to the best interests of religion and the Church. And what is there in the character or bearing of these gentlemen, to justify the apprehension that no good could be anticipated from calling their attention, otherwise than publicly, to what any clergyman, or other friend of the Church may think faulty in the tracts published by their authority? Why should recourse be at once had to the public branding of them, their society, and the Church with which it is connected, as guilty to a degree calling for the unqualified horror of the friends of morality and religion; and that by a clergyman of their own diocese, and in a paper in the interest of their own church? How far this is courteous, Christian, or churchlike, let your correspondent judge.

But now to the matter in which these persons have incurred the charge of such heavy guilt. It is a sentence in a tract, the object of which is to give the Christian a solemn caution against intemperance in drinking, and suggesting certain ends, rules, and measures, which he should always have in view. I know not how recently an edition of the contemplated tract has been published; but I do recollect enough of the operations of the society to know that it was *adopted* a sufficiently long time ago effectually to secure the advice there given from any just application of the insinuations which your correspondent makes against it; because the public feeling on that subject had not then attained to the very happy state which, for a few years past, has characterized it. It requires but little knowledge of the very best practical religious and moral books published anterior to the last five or six years, to show that the subject of drinking—probably owing to the mistaken opinion that nothing further was either necessary or practicable—was regarded as calling merely for rules and cautions against abuse and intemperance.

Your correspondent, Mr. Editor, seems to have suffered the extreme excitement of his feelings to occasion his overlooking the real character of the sentence which he so strongly denounces. It contains no direction to any body "to drink liquor" for any purpose. According to the *generally prevalent* view of the subject, when the tract was written, it supposes the habit as one that could only be regulated, not destroyed, and urges—not to indulgence in it—but to the due governing and moderating of that indulgence.

Again:—"Liquor" (I suppose your correspondent to use the word in its vulgar sense, as meaning only *ardent spirits*) is not named in the faulted passage. Malt and fermented liquors, wines, &c., are equally included; and on the supposition—which I presume to be the case—of its being an old English tract, these were probably principally designed. His "unqualified horror," therefore, would be almost as much in place at the language of St. Paul in 1 Timothy v. 23; at that of David in Psalm civ. 15; at the figures by which the Prophet describes the rich blessings of the Gospel in Isaiah xxv. 6; and at the conduct of the divine Saviour himself, when He miraculously provided wine for the marriage festivities at Cana. The friends of the temperance cause, so called,* act a most impolitic part, when they enlist in its service the spirit and the language sometimes so injudiciously apparent among them.

I presume, Mr. Editor, that "the persons by whose authority" the obnoxious "tract has been issued," will hardly feel themselves bound to answer the call of your anonymous correspondent, either by "explanation or assurance;" but I think I know them well enough to say, that although they cannot sympathise in all the "horror" of that gentleman, there is not one of them who, if, in a proper manner, his attention had been drawn to the passage objected to, would not say at once, that so favorably are the times altered since the tract was adopted, that that passage must hereafter be expunged.

And now, Mr. Editor, allow me to express the hope that a well-judging community will not suffer the attack made by your correspondent, to detract aught from the confidence it has long placed in the New-York Protestant Episcopal Tract Society. The Church, in all parts of our Union, has been accustomed to look to it for the best means of promoting the great interests of "*Evangelical Truth and Apostolic Order*," and as connected with them, of primitive genuine piety. I can hardly think that your correspondent would have any gratulatory feelings on the producing of such a result, and yet the course which he has pursued is directly calculated to do so; for there are among us periodicals, claiming a religious title, which have neither too much religion, nor too much morals, in the principles and mode of their conduct, to prevent their wielding of such communications as his, admitted into an avowedly Church periodical, in attacks upon the general principles and character of our Communion.

Our Tract Society has, I trust, too strong a hold on the correctly regulated religious community to suffer much from the wound thus inflicted on it by one who ought to be ranked among its friends. "The persons by whose authority" its publications have been and are issued—the late and present Bishops of the Diocese, (the former of whom, I believe, was its president when the obnoxious tract was adopted,) and some of its most respectable clergy and laity—are, I trust, still entitled to a confidence which no anonymous communication, like that of your correspondent, can shake. God grant that it may be so; for many of the best interests of religion require that it should be.

Paulus.

For the Churchman.

MISSIONS.

To prove to Christians of the present day that a Missionary spirit and the prosperity of the Church are inseparable, would be an effort as useless as the truth is important. They cannot doubt it, for every item of religious information they receive is confirmatory of the fact. They know that in those parts of the world where their fellow Christians are most zealous in relieving the spiritual wants of others, spiritual blessings are most largely enjoyed. They know that those denominations which have been most unremitting in their exertions to send the glad tidings of peace to the benighted in their own and foreign lands, have most largely shared in the influences of the Spirit of God. Yes, all this they know, and still Christians in no one part of the world have yet occupied more than a moiety of their own missionary ground. And why? For want of means? a very small part of their superfluities would have been sufficient for the purpose. For want of a proper spirit? that would be inconsistent with their religion. There is then but one other probable cause, and that is the *want of information*. That the professed disciples of our Lord have been so lamentably deficient in their duty in consequence of ignorance, and not through want of ability or inclination, is at once the most reasonable and the most charitable conclusion. It is the most reasonable, because it makes them the most consistent with themselves and the religion they have embraced; the most charitable, because it is the best apology they can offer. But even in this, their very best position, they will be found to be exceedingly open to censure. Was not that information within their reach? Could it not be had without money and without price? It could, and that simple fact brings to light a blot upon their character of a hue which reason discovers to be more consistent with depraved human nature than the Gospel of Christ, and which charity finds to be too large for its mantle to cover.

We have then discovered that the guilt attendant upon the omission of a most important duty rests upon the whole Christian world; and in order duly to appreciate the enormity of that guilt, let us see what would have been the consequence if the duty had been faithfully performed.

In very inclement seasons few or no efforts are made to relieve the wants of the sufferers until some of those wants are known; and then by the operation of a principle which even the abandoned cannot control, the most strenuous efforts are made as long as the necessity remains. This is the effect of sympathy. It might have been surmised that there were human beings perishing in cold, pestilence or famine, but the surmise would have done no good; they whom the facts induced to contribute would have been induced by nothing else, and as they constitute a large proportion of the community, there must have been among them very many who do not belong to the family of Christ. Now, is it reasonable to believe that such men would more readily be induced to contribute to the support of human life than Christians, men who have been awakened to the value of souls, would be to the preservation of immortal spirits in the heavenly paradise for ever? No! Give them facts, let them know the actual amount of spiritual destitution there is in the world, and the places, and the shapes in which it exists, and their inherent sympathy combined with an enlightened sense of duty will urge them on until the Messiah's kingdom shall become co-extensive with the world. It is not then the want of means but the want of information that protracts the triumphs of the cross. Men cannot see without light; Christians cannot be interested in the cause of Missions without a knowledge of Missionary ground. Let those who have enlisted under the Saviour's banner realize the full extent of Gospel destitution in the world, and much that ought to be done would be accomplished; the cry would not be *every where*, as now, "Give us men, give us means," for the necessity of it would be superseded, and places more frequently would be sought where aid might be advantageously bestowed than assistance demanded, by souls perishing for lack of knowledge.

How can the members of the Church become better informed upon the subject of Missions?

Every individual has it in his power to obtain some items of Missionary intelligence of which many of his associates may not have heard; it therefore becomes his duty to let all such information he collects be known to the extent of his power: thus shall every man be the centre of an influence which, however small it may seem at the beginning, may in the end encompass the world, and in every small religious circle, as in the solar system, every part may contribute to the motions of the others.

If it be the duty of private members of the Church to disseminate religious information (and who will doubt it), how much more is it incumbent upon the watchmen in Zion! Must they, whose especial duty it is to tell these things, be excused from the obligations of their office? Alas! that they should think so—Alas! that they should forget that to them as a body must be attributed the want of Missionary zeal which, like a heavy cloud, has darkened the day of our prosperity. Had our pastors thought and acted as they ought, each ruler of the flock would have been a Missionary intelligencer to his people, and every congregation an overflowing treasury for the Lord.

From pastors to the press the transition is easy: they have situations and responsibilities which only differ in importance and extent: the pastor speaks to a congregation, the press to the Church at large. We therefore expect to find in the editor the greater earnestness on the behalf of every thing that can promote the growth of vital godliness in the Church and the extension of her borders. Happily such is the case. But even here, does the subject receive the attention it ought? No! What journal is there in which the spirit of Missions is freely breathed? Some few there are whose title proclaims that they are devoted to that cause, but whose matter declares that they take as yet too contracted a view of their duty. Some publications there are which profess to disseminate religious intelligence in general, but where in these are the columns statedly devoted to Missions? Occasionally, they tell us of some morsel of heaven-born truth bestowed upon one who before never heard of the comfort and the joy of believing on the Son of God, but they tell us no more.

Brethren, let us awake. The prosperity of the Church depends greatly upon our several efforts. Information must be spread before we can expect an adequate supply of either missionaries or means. We can all do much. The private individual can gather his information, impart it to his friends and send it to the press,—the minister of a Church may be a fountain of intelligence to his people, while the press may make the cause of Missions its most prominent subject, and thus become the standing monitor to all.

C.

For the Churchman.

A LEAF FROM MY JOURNAL.

THE GRAVE-YARD.

Every day conducts to the tomb some fellow-mortal, of whom, but a short time before, it might be said the bloom of health freshened his countenance and enlivened his heart. This is not fancy. No. Daily experience proves that man is mortal: that his existence here is held by a tenure so uncertain, that in a moment, in a twinkling of an eye, he may be called away from this scene of time, into that of an unknown eternity. In my last *leaf* I had conducted the reader to the grave of a young man, who, in *one single hour* was hurried from his beloved enjoyments to the judgment-seat. And this was but one of thousands whose exit have not been less sudden. Often do we hear of men sinking into the grave, where they have just within their grasp worldly honors, wealth or pleasure.

Let me learn then from the uncertainty of all human enjoyments, to indulge with moderation in the hour of health and prosperity, that when sickness or adversity overtakes me, I shall be better able to bear, at least with composure the unforeseen stroke. After reading the inscription on the tomb of the young man, and meditating for a few moments upon his life and death, I proceeded a short distance to the grave of one, who, when living, possessed a large fortune. I was attracted thither by the *pile of marble*, (for I know not what else to call it,) erected to his memory by one of his relatives. Give me, thought I as I approached it, a plain marble slab to tell the visitant I once lived, and a weeping willow to shade my grave.

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* It may be uncandid in us not to acknowledge, that Bishop Pearson, arguing this subject, says "Thus was he" (Christ) "*defined or constituted and appointed the Son of* God *with power by the resurrection from the dead.*"—*Pearson on the Creed*, v. i. p. 173.

* ὁρίζομαι. Terminor, finior, item activè et metap. definio, do definitionem rei. Arist. Eth. item censeo, existimo. Arist. Eth. 2.—*Scap. Lex. voc.* ὁρίζομαι.

ὁρίζω. 3) declaro, demonstrò et confirmo, ita certò demonstro, ut in controversiam vocari non amplius possit.—*Schleusner.*

* I say *so called*; for I regard the *Temperance Cause* and the *Temperance Society Cause*, as by no means identical; many of the best friends of the former not deeming it their duty to enlist under the banners of the latter.

Here in this receptacle of the dead there is *no distinction.* Whatever may have separated its inhabitants when living, is now broken down: the servant sleeps by the side of his master, all lie slumbering together: all are to rise at the same time: and all are to appear at the same judgment: the high and the low, the rich and the poor. But my thoughts are wandering. Who is this that sleeps under this *pile of marble?* He was a man of wealth. His whole life was spent in the pomp and glory of the world, in pursuing its gratifications and its pleasures. His preparation for eternity was put off till the last; and so sudden was his departure and so painful his death, *that he could not make his peace;* and he died uttering (but a moment before) these memorable words, *What shall I do?*

Come, ye votaries of the world, "read, mark, and learn" from this the uncertainty of human enjoyments. Learn from this that the riches and the gayety of the world is no security against the approach of the dark and silent hour of death.

The next was that of a young lady, aged 20. She died with what is generally called a lingering consumption. No medicine and no physician could in the least check the gradual approach of the king of terrors: step by step he advanced, and she seemed to step by step go down to the grave. The impression however rested upon her mind that she was getting better. Alas! it was a delusive dream; for her friends perceived she was failing daily. Let my reflections go back to the hour, when I stood by her bedside, and heard from her own dying lips the love of a Saviour. The king of terrors to her had lost his sting and the grave its victory. She had no fear, no misgiving. All was joy, love and peace. JESUS to her was every thing—upon him rested her hope. It was indeed to her the commencement of that day which will never be changed by the vicissitudes of time, or clouded by the sorrows of the world,—a day of unending bliss. I turned away from her grave, saying involuntarily to myself, "Let me die the death of the righteous, and let my last end be like hers." O. M. P.

Oct. —, 1829.

For the Churchman.

MR. EDITOR,—Perhaps you may think the following paragraph worthy a place in the Churchman, from its justness of sentiment, beauty of expression, and high authority of the author. S.

"They who look with a severe and indignant eye upon all the recreations by which the cares of men are relieved, and the union of society is cemented, are, in two respects, injurious to religion. First, they exhibit it to others under a forbidding form, by clothing it with the garb of so much unnecessary austerity; and next, they deprive the world of the benefit which their example might afford, in drawing the line between innocent and dangerous pleasures. By a temperate participation of those which are innocent, they might successfully exact that authority which a virtuous and respectable character always possesses, in restraining undue excess. They would show the young and unwary at what point they ought to stop. They would have it in their power to regulate, in some degree, the public manners: to check extravagance, to humble presumption, and put vice to the blush. But, through injudicious severity, they fall short of the good they might perform. By an indiscriminate censure of all amusement, they detract from the weight of their reproof, when amusement becomes undoubtedly sinful. By totally withdrawing themselves from the circle of cheerful life, they deliver up the entertainments of society into the hands of the loose and the corrupted; and permit the blind power of fashion, uncontrolled, to establish its own standards, and to exercise its dangerous sway over the world."—*Blair.*

THE CHURCHMAN.

SATURDAY, JANUARY 4, 1834.

BISHOP ONDERDONK'S APPOINTMENTS.

BISHOP ONDERDONK proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

THE SPHERE OF MISSIONS.—One of the strongest incentives to Missionary effort is found in the present aspect of the Western country. Beyond the Alleghany a new world is rising to view. Cities and villages are springing up in every direction, and there are hundreds of spots now thinly settled which in the course of half a century will become great marts of business and the centres of a large and increasing population. Perhaps it is hardly practicable, certainly it is seldom the case that infant settlements should build for themselves houses of public worship and enjoy the stated services of the sanctuary. And where the forms of religion are surrendered infidelity takes possession of the ground, and scatters over it far and wide the seeds of pestilence and death. This process is already illustrated in the history of our Western world. In the immense population which is now spread over the valley of the Mississippi, and which is destined to spread to the distant borders of the Pacific, infidelity has already to a great extent frozen the currents of religious affection and palsied the springs of religious enterprise. Vice and immorality are flourishing, and are insidiously poisoning the fountains of rational liberty and sapping the foundations of social order. And unless prompt measures are adopted to arrest the career of infidelity it will unquestionably deluge the Western World—nay more, the waters will overflow and the billows roll back on the Eastern States and sweep before them all the monuments of Christianity, and with them all the sound principles of social order and private happiness.

The best way to judge of the future is by the past, and to know what we may do for the Western country it is well to consider what others have done for us. Where had been the Episcopal Church in this country if it had not been for the Society in Great Britain for promoting the Gospel in Foreign Parts? It is to that Society, under GOD, that she is mainly indebted for her existence. But that Society was formed and supported by voluntary contributions—and it will be a subject of everlasting reproach to us if the Domestic and Foreign Missionary Society of our Church do not exert as effective an agency in establishing the Church in the Western country as the British Society has exerted toward establishing it in the Eastern States. If any are disposed to doubt the good that may result from their own contributions to the Society of our Church, let them remember that the same doubts might have deterred the patrons of the British Society, and let them look round on our flourishing Churches, nay on their own families and in their own bosoms, and there read the prophetic record of their labors.

CHURCH REFORM.—It is really a pity to see a good cause (and such on the whole we deem the cause of the Church Establishment in Great Britain) suffering from the heat of its injudicious advocates. The Christian Remembrancer for November, in commencing a review of a "Popular History of Priestcraft, &c., by William Howit," says, "Of this, his wretched farrago of audacious falsehoods,—of this impious compound of vulgarity and violence, in all points of view wicked and scandalous, we feel how utterly incompetent we are to speak in terms of adequate reprobation and abhorrence." The article is sprinkled throughout with such changes as "Satanic audacity," "rabid howlings," "vulgar slang," "diabolical misrepresentations," "Billingsgate aspersion," and, which is rather amusing, "bombastic rodomontade." On one occasion the reviewer meets a statement of his author with the unanswerable argument, in large capitals, "MENTIRIS, IMPUDENTISSIME," the plain English of which we must be excused from giving. We can assure the reviewer, that in this land of rabid democracy, no person who aimed to unite the two characters of a clergyman and a gentleman, would put his name to vituperation like this: so much for a government of public opinion in opposition to privileged orders and hereditary rights. Of Mr. Howitt we know nothing except from the review, from which we learn that he is a member of the Society of Friends; nor should we, perhaps, have adverted to his work (of the sentiments and statements of which in general we should, no doubt, disapprove), had we not been struck by a passage of equal eloquence and truth, which the reviewer, unluckily for his own credit, has cited as a specimen of his author.

"The nature of the Christian religion is essentially free; the voice of CHRIST proclaims to men, 'The truth shall make you free.' The spirit of Christianity is so delicate in its sensibility, that it shrinks from the touch of the iron and blood-stained hand of political rule; it is so boundless in its aspirations and expansive in its energies, that it must stand on the broad champaign of civil and intellectual liberty, ere it can stretch its wings effectively for that flight, which is destined to compass the earth and end only in eternity."

After torturing this fine passage to make it "convert our Redeemer into a factious agitator," the reviewer, referring to Mr. Howitt, asks, "How can this besotted and furious bigot reconcile such monstrous falsehoods with the ten thousand contradictions in Holy Writ in direct contradiction to his insane insertions?" What judicious advocate of the Establishment, on reading such passages, must not exclaim, "Save me from my friends!" Unquestionably great allowance is to be made for party excitement; still we can hardly help asking, how far language like this will go to convince—we do not say a partisan, like Mr. Howitt, but any calm and rational reader—that the spirit of the priesthood is identical with the spirit of CHRIST and his apostles? One might almost pardon such a reader for suggesting that a periodical written in this style, instead of the *Christian* Remembrancer, should be entitled, the *Sacerdotal* Remembrancer.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.—As relevant to the present effort to relieve the embarrassment of this Society we are requested to call attention to a volume published by the Heber (Auxiliary Missionary) Society of the Institute at Flushing, L. I. "The Efficacy of a Mother's Prayers, illustrated in the Conversion and Labors of Augustine, Bishop of Hippo." An edition of 750 copies was published last spring, of which a sufficient number have now been sold to defray the expense of publication. There remain about 300 copies, the proceeds of which, as soon as they are disposed of, will be paid over to the Treasurer of the Domestic and Foreign Missionary Society, to be appropriated as the Society think proper. They are prized at 37½ cents each, and may be had on application at the Press, to Messrs. Swords & Stanford, or Mr. L. Van Bokkelen, Secretary of the Heber Society of the Flushing Institute.

WE are informed that the presiding Bishop has appointed Tuesday, January 14th, for the consecration, in Philadelphia, of the Rev. James H. Otey, D. D., the Bishop-elect of Tennessee.

CORRECTION.—A correspondent informs us, that the Rev. T. Pyne declined the appointment of Vice-president of the Temperance Meeting at Middletown. He adds, that Dr. Cox has not been for some time past at Middletown; if so, the speech, from which we gave an extract, was delivered at some other recent meeting.

The article in our last, on Sunday Schools, should have been credited to the Presbyterian.

LITERARY.

WE were pleased to see the following just and discriminating notice of Professor Anthon's Lempriere in the Presbyterian. It might seem presumptuous in us, as it would be useless, to express any general eulogium on a work which has been extolled by the highest authorities at home and abroad. We may be allowed, however, as a religious journal, and by way of rendering the subjoined notice more complete, to advert to a feature of the work to which we have long wished to direct attention,—we mean its adaptation to theological students. Its disquisitions on the religion of the ancients are extremely rich, embodying the treasures of ancient learning with the results of modern speculations and researches. The sketches of the lives of the Christian Fathers are also valuable. We might enter into many interesting particulars, but this would lead to a review of the work.

'We have deferred our notice of this work, in order that we might be able to speak of it from careful inspection; and it has seldom been our happiness to see a production so truly honorable to the talent and erudition of our country. Dr. Anthon has labored, we think, under an excess of modesty, in retaining the name of Lempriere. Indeed there is so much original matter, so much new selection, so much judicious excision of Lempriere's trash, that to give it any other name than that of the American editor is injustice to the latter. We have never seen a work which is more worthy of a place in every classical library. There is no question in the elegant literature of the ancients which is not fairly brought into view; and the toil with which this has been effected, must have been immense. There are single articles among those furnished by Professor Anthon, which, if printed in a more expanded way, would each make a respectable pamphlet; and these are such as bring down the various subjects to the present advanced epoch of critical investigation, and are prepared not only with care, but elegance. Such are the notices of the *Homeric Controversy* of *Cicero, Lucretius, Carthage,* the *Eleusinian Mysteries, Troy, Plato,* the *Pyramids,* &c. The modern German mine has been explored, and its choicest treasures displayed. There is a series of masterly and most entertaining articles upon the ancient medical writers; and much that is instructive in the department of ecclesiastical history. The additions are more than four thousand. In a word, we are bound, as impartial judges, entirely unacquainted with the author, to say, that Anthon's Classical Dictionary is every thing which the inquiring classical scholar or the faithful teacher could wish.'

NATURAL EQUALITY: *a Sermon before the Vermont Colonization Society at Montpelier, Oct.* 17, 1833. By JOSEPH TRACY.

THIS discourse opens with a concise and business like exposition of the true and false theory of the rights of man, and having developed the sound political principles, applies them to the solution of the problem growing out of the existence of slavery in the United States. It is the best pamphlet on the subject which we have yet read, and deserves to be extensively circulated.

Caroline Westerly; or the Young Traveller from Ohio. 18mo. New-York: J. & J. Harper. Being No. 16, of the Boys' and Girls' Library.

THE useful and instructive character of the Boys' and Girls' Library, taken as a whole is admirable. In presenting this sound and well-principled series of literature to the American youth, the Messrs. Harpers are conferring on them an invaluable treasure. Through this medium the minds of the young will be strengthened with wholesome aliment,—a habit of correct reading and attention acquired,—leaving no excuse or apology for dissipation and frivolous amusements.

The number at the head of this article consists of a series of well-written letters, purporting to be from a judiciously educated young lady to her sister. "The form and pressure," "the mind and body" of these letters are gay, sprightly, and busy,—observing, thoughful, and scientific,—filial, docile, and pious, showing to the young that the true purposes of life, whatever may be its duties, or its occupations,—whether travel, or labor, or study, or recreation, should all be directed to the great purposes of making them wiser and better,—fitting them for usefulness here and happiness hereafter. The talented author of this number had already been favorably known to the public by the deserved popularity of her scientific and literary productions. The public favor bestowed upon this little work we hope will stimulate her to further efforts and the same cause.

PROTESTANT EPISCOPAL PULPIT.—The last number of this publication contained a sermon from the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary. The next number is to contain a sermon of the Rt. Rev. Benjamin Moore, D. D., late Bishop of the Diocese of New-York, and is to be embellished with an engraving of the Bishop, from the hands, as we are informed, of one of the finest artists in our country.

JOURNAL OF THE INSTITUTE AT FLUSHING.—We have received the January number of this Journal, and transfer from the first page the following extract:

> Our prospects for the present session are encouraging. Among our new pupils there is a fair proportion whose dispositions and abilities make our attention to them a pleasure. Our new Professors are able and experienced instructers. Our labor is satisfactorily divided. Our plans are in a good degree matured; and the whole concern is much less of an experiment than formerly. So that if ever our Institution has been worthy of patronage, we think it is so now. We make these observations, not for the sake of increasing our number, but for the satisfaction of parents who have intrusted us with their sons. We beg them to believe that we feel the importance of the trust, and that we have never been more desirous to discharge it with fidelity, or more animated with the hopes of success.

INTELLIGENCE.

ORDINATION.—On the Fourth Sunday in Advent, December 22, the Bishop of this Diocese held an ordination in St. Mark's Church, in this city, when the Rev. Robert Davies, Deacon, was admitted to the Holy Order of Priests. The Morning Prayer was read by the Rev. Bird Wilson, D. D., of the General Theological Seminary, and the Lessons by the Rev. William Creighton, D. D., the Rector of the church, who also presented the candidate. The exhortation (a sermon for the benefit of the Auxiliary New-York Bible and Common Prayer Book Society, having been previously preached by the Rector) was delivered by the Bishop.

Mr. Davies has since taken a letter of dismission to the Bishop of Connecticut, with the view of taking charge of the parish at Greenwich, Fairfield county, in that Diocese.

Pennsylvania. — On Friday, Dec. 13th, in Christ Church, Reading, the Rev. Samuel A. McCoskry, Deacon, was admitted to the holy Order of Priests, by Bishop H. U. Onderdonk. The sermon was preached by the Rev. Mr. Bull, and the reverend candidate presented by the Rev. Mr. Mintzer.—*Epis. Rec.*

At a special ordination held by the Rt. Rev. Bishop Brownell, in St. James' Church, New-London, on Wednesday, the 18th Dec., 1833, the Rev. Isaac Hallam, Rector of that church, was admitted to the holy Order of Priests. An appropriate sermon was delivered by the Rev. L. B. Hull, of Danbury, who also presented the candidate. On the evening of the same day, a discourse was delivered by the Bishop, and the holy rite of Confirmation was administered.

CLERICAL CHANGES.—The Rev. William H. Lewis, late Rector of St. George's Church, Flushing, has taken a letter of dismission from this Diocese, and been received into that of Massachusetts.

The Rev. Timothy Miner, Deacon, has become the Missionary at Constantia, Oswego county.

By the unanimous vote of the Vestry, at a meeting held on the 24th of December, the Rev. Joseph H. Price, Assistant to the Rev. Dr. Hawks, of St. Thomas' Church of this city, was invited to the Rectorship of St. Paul's Church, Albany, and has accepted the invitation.

Literary and Theological Review.—A quarterly publication to be called the Literary and Theological Review will be commenced in New-York the 1st of January, 1834. The leading object of the work will be to exhibit and maintain the great doctrines of Revelation, and to illustrate their importance and practical influence. It will also contain Reviews and Dissertations of a literary character. Writers of well-known reputation are expected to contribute to the several departments of this work.

Each number will contain from 150 to 200 pages. The price to subscribers will be $3 a year. A liberal allowance will be made to Agents, and to Theological Students, who unite in taking the work. The work will be edited by Rev. Leonard Woods, jun., and, in connexion with him, superintended by an association of gentlemen in and near the city of New-York.

The work is recommended by Professors Alexander, Miller and Hodge, of Princeton; Porter and Woods, of Andover; Richards, of Auburn; Drs. Fisk, Griffin, Humphrey, and Mr. Nettleton.

Removal of Ministers.—We have lately heard, with feelings of deep regret, of a few instances in which settled Pastors of churches have considered it their duty to seek for other places, in which, while laboring, they might receive an adequate support for themselves and their families. We have in our view at present one such case, in which the people, as we understand, are abundantly able to support their minister, and they are well pleased with his labors, but the necessary wants of a numerous family cannot be supplied from the amount of compensation they bestow. There ought never to be a separation of a pastor from his people for such a cause. We do hope that it will always be viewed, as it ever has been in the Dutch Church, an honor to any congregation that their pastor has grown grey in their service, and that his children and his children's children are in the midst of them.—*Christian Intelligencer.*

Voluntary Support of Religion.—The following facts have been given in illustration of the efficiency of the voluntary principle as it operates in Wales:—The principality of Wales is probably the poorest and decidedly the most thinly inhabited part of the kingdom, containing (Monmouthshire included) less than one million of inhabitants on a superficial area of eight thousand square miles,—about 120 persons for each mile; yet there are more than seventeen hundred Dissenting chapels, all of which, with very few exceptions, have been either rebuilt, or built for the first time, within the last 40 years; all, of course, by voluntary contributions, and at the expense of at least 350,000*l.*; 500*l.* for each chapel being a very low average. Not one-tenth (perhaps not the one-fifteenth) of the inhabitants of Wales take their religious instruction in the "Establishment," derive any benefit from it, or consider themselves in any way connected with it; saved only by being compelled to pay toward its support. During a late tour of some hundreds of miles through the length and breadth of the land, almost in all places "chapels" were being then erected; while the "churches" supported by vast compulsory revenue, decay, wax old, and appear as ready to vanish away.

Colonization in Africa.—Our readers are already aware of the determination of the Maryland Colonization Society to establish a second colony in Africa for the reception of such of our free colored population as may desire to emigrate thither. We publish to-day an account of the plan for the establishment of a third by the New-York Colonization Society. We understand that it has been proposed to the Pennsylvania Colonization Society to form a fourth, and that three gentlemen have expressed a willingness to contribute $1000 each to the object, should it be undertaken.—*Epis. Recorder.*

Home Missions in England.—Extract from the Bishop of Chester's late charge to the clergy in his Diocese:—"The mass of the adult manufacturing population is, in fact, without religious instruction of any kind. Since 1830, provision has been made in churches for 587,000, but the increase of population during the same period, has exceeded 1,800,000. Manchester contains 200,000 persons; what can two persons effect among them? Every one, therefore, who considers what is required to the real superintendence of such a population, must perceive that multitudes are at present justly described as being under no ministry."

The extensive library of the late Rt. Hon. Edmund Burke is about to be sold by auction.

SUMMARY.

France.—I assert, confidently, with thankfulness to the LORD, that the general feelings of our nation toward religion are evidently improving every day. Most of the recent publications on philosophical, political, and literary matters, and even romances, breathe a better religious spirit. I suppose that, at least among our young learned people, the Christians, by their united exertions, since the last revolution, have already gained and conquered the main point of having ascertained, beyond any doubt, the evidence of a revelation of GOD to mankind, and that Christianity, in its present state, involves, in principle, the truth of that revelation. The present difficulty is now to disengage and free the true Christianity from the filthy and repulsive cloak, under which men have deformed and dishonored the holy and pure religion of CHRIST. Here, my dear brother, we are obliged to meet another host of adversaries, and we want new weapons of every kind. We are not disheartened, because we know that the name of our master is the ALMIGHTY; but we know, too, by sad experience, that we are weak; and, in order that the power of CHRIST may rest upon us, and his strength be made perfectly conspicuous in our weakness, we want the prayers of our brethren, which we request in earnest in the name of our common Saviour.—REV. J. C. ROSTAN.—*Baptist Missionary Register.*

Property of Harvard University.—The property in possession of the University, exclusively of the college buildings, library, apparatus, and grounds adjoining the buildings, according to the treasurer's report of October 1833, amounted to $460,814 87. Of this amount only $149,171 62 is applicable to the unreserved use of the college, the balance belonging to the theological and law departments, and including the funds pledged to salaries and professorships, &c. The annual expenditure of the college for 1832 was $41,051 09; income $40,962 25. Of this last sum, a little more than one half was derived from the term bills for instruction, room rent, &c.

Suppression of Lotteries in Virginia.—A bill for the suppression of Lotteries in that State is now before the Legislature of Virginia. The measure is one of such palpable excellence that the Richmond Compiler is "only astonished that it should be reserved for the Legislature of 1833 to have the honor of introducing the policy in Virginia." The Compiler observes that the lottery system was abolished in England eight years ago. It was abolished last year in Pennsylvania; it is about to be abolished in Virginia. What does Maryland say?—*Balt. Patriot.*

St. Simenians.—It appears that some of this sect have been giving lectures in London. They have not met with a favorable reception in England, and the London correspondent of the Journal of Commerce says that they have determined "to ship themselves and their sentiments to America."

The Turks are introducing the Lancasterian system of instruction among themselves. Two schools are in operation, embracing nearly 700 youths.

There are 49 reigning Sovereigns in Europe, exclusive of Otho, who was elected to his present rank. Nineteen of these are Catholic, seventeen Lutheran, five Reformed Dutch, five Evangelical, one Episcopalian, one of the Greek Church, and one of the Mahometan.

A correspondent in the Cincinnati Gazette says, that the number of applicants to the legislature for divorces is not much less than fifty, and asserts on the authority of the Judges of the Supreme Court of that State, that the whole number of divorce cases pending in that tribunal, during the circuit of 1833, approaches five hundred!!!

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Third Anniversary.

THE Third Anniversary celebration of this Society will take place on Thursday Evening, January 9th, 1834, at the Mission Church of the Holy Evangelists, Vandewater-street.

The Third Annual Report of the Board of Managers will be presented.

Several addresses may be expected.

A collection will be made in aid of the funds of the Society.

Service to commence at 7 o'clock.

The patrons, members of the Society, Episcopalians, and friends of the Mission, are respectfully invited to attend.

By order,
WM. R. WADSWORTH, *Secretary.*
P. E. F. MCDONALD, *Assist. Sec'y.*

New-York, January 2, 1834.

Calendar.

January 5.—2d Sunday after Christmas.
——— 6.—Epiphany.
——— 12.—1st Sunday after Epiphany.
——— 19.—2d Sunday after Epiphany.
——— 25.—Conversion of St. Paul.
——— 26.—Septuagesima Sunday.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations, viz.

From the Rev. Henry Anthon, D. D., *ten dollars,* being the amount of his subscription to the General Agent, the Rev. George Boyd, for general purposes.

From the Ladies' Society of Christ Church, Cooperstown, Otsego county, N. Y., through the hands of Mr. Theodore Keese, *ten dollars,* for domestic missions.

From Mrs. Elizabeth Skinner, of St. Paul's Chapel, New-York, *five dollars* for the Green Bay Mission.

From a person unknown, *ten dollars,* accompanied by the following note:

New-York, Dec. 16, 1833.

Sir,—Will you please to appropriate the enclosed sum of ten dollars to the Green Bay Mission, and consider the donor as one of the *seven hundred* suggested in the last week's Churchman.—Mr. J. Swords.

[The above amounts should have appeared in the last Churchman, but were accidentally omitted.—*Printer.*]

From Mr. Jacob Shatzel, *one hundred dollars,* to be added to five hundred dollars heretofore given by him, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and funded for the purpose of founding an Indian Scholarship at the Green Bay Mission; the interest whereof to be applied to the support and education of Indian children at that station, and on which foundation there is at present an Indian child named *John Michael Shatzel.*

From John Rogers, Esq., Treasurer of St. Thomas' Church, *two hundred dollars,* being the amount of a collection in that church on Christmas day, for the benefit of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and designed particularly for the Green Bay Mission and the Valley of the Mississippi.

From S. S. *five dollars,* A. F. S. *five dollars,* a little girl *one dollar,* J. F. S. *five dollars;* all for the Green Bay Mission.

JAMES SWORDS, *Agent, &c.*

Dec. 31, 1833.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

THE subscriber acknowledges the receipt of *ten dollars,* in furtherance of the great objects of the New-York Protestant Episcopal *Education and Missionary Society* received during the past week, viz:—

1833. *Missionary Disposable Fund.*
Dec. 30. From a friend, per Rev. Dr. Anthon, . $10 00

BENJAMIN M. BROWN, *Treasurer,*
At the Butchers' and Drovers' Bank,
No. 128 Bowery.

Jan. 2, 1834.

CITY MISSION.

THE undersigned, in behalf of the Mission Church of the Holy Evangelists, begs leave most gratefully to acknowledge the following donations for the relief of the poor:

For the purchase of wood, from a lady at the Missionary meeting on the 1st Monday in December,	$1 00
From Mr. T. N. Stanford, ...	2 00
Mrs. H. Anthon, ...	1 00
Rev. B. C. Cutler, ...	1 00
	$5 00

The above are the only contributions, exclusive of the regular Communion collections in the Church of the Evangelists, which the subscriber has yet received. He would simply represent to the Christian public, that his only hope of being able to relieve the misery with which he is daily brought in contact, is from the liberality of those, who in the midst of personal comfort or luxury, remember that there are others for whom no portion is provided, and who are "in want of all things." Any contributions left for him with Messrs. Swords, Stanford & Co., 152 Broadway, will be promptly received, gratefully acknowledged and faithfully applied.

He would take this opportunity of stating, that the children of the Daily Infant School of the Mission Church of the Holy Evangelists are in present need of comfortable clothing, and especially of shoes; and that contributions for that object, either of articles new or second-hand, or of money, left as above, or at the Missionary School, Vandewater-street, will be properly distributed.

HUGH SMITH,
Missionary Church of Holy Evangelists.

New-York, Dec. 31, 1833.

N. Y. AUXILIARY BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the following sums as having been received since the date of his last acknowledgment.

	For old subscriptions, ...	$145 00
	" new do.	108 00
Nov. 11.	A donation from Trinity Church, Plattsburgh, per Mr. James Bailey, . .	1 00
" 27.	A donation from Samuel Ward, Esq., per Mr. C. J. Aldis, ...	10 00
Dec. 21.	A donation from the Ladies' Society of Christ Church, Cooperstown, per Mr. Theodore Keese, ...	10 00
" 30.	From the Rev. Benj. I. Haight, being the amount of collection made in St. Peter's Church, New-York, on Sunday, Dec. 22,	10 11
		$284 11

CHARLES H. ROACH, *Treasurer,*
No. 4 Cedar street.

Dec. 30, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 4th, from the following persons, viz:—

Rev. G. W. Hathaway—A. Beekley, U. S. A.—E. B. Pratt—Rev. Allston Gibbes—Robert Davis—George Carr Grundy—C. Sealey, *with remit*—L. C. Peck, *with remit*—William Blodget—Thomas Robinson, 2, *with remit*—T. Kilborn, Postmaster, *with remit*—Postmaster, Hartford—Postmaster, Yonkers—Postmaster, Patterson.

Received by the General Protestant Episcopal Sunday School Union.

Rev. Seneca G. Bragg, Macon, Ga., *with remit*—Charles Foote, Esq., Bridgeport, Ct., *with remit*—Elisha Chase, Postmaster, Allen's Hill—Betsey M. Bostwick, St. Thomas, Upper Canada—F. B. Bryan, Postmaster, Penfield, N. Y., *with remit.*

WASHINGTON COLLEGE,

HARTFORD, CONN.

(*The present Term commenced on the* 2d *inst.*)

OFFICERS OF INSTRUCTION AND GOVERNMENT.

Rev. Nathaniel S. Wheaton, D. D., President.
William M. Holland, A. M., Professor of Ancient Languages.
Rev. Silas Totten, A. M., Professor of Mathematics and Natural Philosophy.
J. Smyth Rogers, M. D., Professor of Chemistry and Mineralogy.
Duncan L. Stewart, A. M., Adjunct Professor of Ancient Languages.
George Sumner, M. D., Professor of Botany.
Hon. William W. Ellsworth, A. M., Professor of Law.
Rev. Samuel F. Jarvis, D. D., Professor of Oriental Literature.
E. Edwards Beardsley, A. B., Tutor.

TERMS OF ADMISSION.

Candidates for the Freshman Class will be examined in the Grammars of the English, Latin, and Greek Languages;—in Geography and Arithmetic; in Sallust, Cicero's Select Orations, Virgil, Latin Prosody, and the translation of English into Latin;—in Jacob's Greek Reader, the Gospels of St. Luke and St. John, and the Acts of the Apostles.

Candidates for an advanced standing must sustain a further examination, on those studies which have been read by the class they propose to enter.

Students, who propose to attend to but a part of the regular course, must be qualified to recite with the regular classes, in the branches they pursue. They are admitted to the Lectures, and to the use of the Library; and are subject to the College Laws.

No student can be admitted to the Freshman Class before he has completed his fourteenth year; nor to an advanced standing, without a proportionate increase of age.

All candidates for admission must present satisfactory testimonials of good moral character; and those who are from other Colleges must produce certificates of a dismission, in good standing.

COURSE OF STUDIES.

The course of Instruction extends through four years; and each year is divided into three terms.

Freshman Class.

1st *Term.*—Livy, (*Folsom's*) begun: Roman Antiquities,* (*Adams.*) Græca Majora, (*Historians;*) Grecian Antiquities.* Algebra, (*Bourdon's*) begun.

2d *Term.*—Livy finished; Latin Composition. Græca Majora, (*Orators.*) Algebra finished.

3d *Term.*—Horace, (*Odes;*) Latin Composition and Prosody. Græca Majora, (*Philosophers, Critics, &c.*) Plane Geometry, (*Legendre's.*) Declamations and written Translations, throughout the year.

Sophomore Class.

1st *Term.*—Horace, (*Satires and Epistles.*) Græca Majora, Vol. II. Solid and Spherical Geometry, (*Legendre's.*)

2d *Term.*—Cicero De Oratore, (*Kingsley's.*) Græca Majora continued. Jamieson's Rhetoric; Tytler's History.

3d *Term.*—Juvenal (*Leverett's.*) Græca Majora continued. Plane and Spherical Trigonometry, and their applications. Declamations and Themes, throughout the year.

Junior Class.

1st *Term.*—Tacitus, (*History Kingsley's;*) begun. Græca Majora finished. Applications of Trigonometry continued; Conic Sections.

2d *Term.*—Tacitus, (*History,* finished; *Manners of Germans and Agricola.*) Mechanics. Calculus, or Greek; at the option of the Student.

3d *Term.*—Logic, (*Hedge's;*) Philosophy of the mind, (*Abercrombie's*) with Lectures. Mechanics finished. Moral Philosophy, (*Paley's*) with Lectures. Elements of Criticism, (*Kames'*) begun; with Lectures, Declamations, Forensic Debates, and Exercises in English Composition throughout the year.

Senior Year.

1st *Term.*—Elements of Criticism finished; Blair's Lectures. Chemistry with Lectures. Optics; Lectures on Electricity and Magnetism.

2d *Term.*—Laws of Nations and Constitution of the U. S. (*Kent's Com.* Vol. I.) Political Economy, (*Say's.*) Astronomy.

3d *Term.*—Greek and Latin; with Lectures on Ancient Literature. Chemistry; Lectures on Mineralogy, Botany, &c. Natural Theology, (*Paley's.*) Evidences of Christianity. Original Declamations, Exercises in English Composition and Criticism, and Forensic Debates throughout the year.

EXPENSES.

For Tuition, $11 00 per term; for room rent, $3 50 per term; for the use of the Library, $1 00 per term; for sweeping rooms, ringing the bell, fuel for recitation rooms, and printing, $2 00 per term; all payable in advance. Beside the above, there will be occasional assessments for damages, extra printing, or other common expenses.

No Commons are established, as it is preferred that the Students should board in private families contiguous to the College. The price of board varies from $1 25 to 1 75 per week.

The Students reside in the College, and provide for themselves bed and bedding, furniture for their rooms, fire wood, candles, books, stationary and washing. Books and furniture may be sold, when the Student has no further use for them, at a moderate reduction from the original cost.

The following is a near estimate of the *necessary* expenses, exclusive of apparel, pocket money, travelling, and board in vacations.

College bills	about	$56		56
Board, 40 weeks	from	50	to	70
Fuel, light, washing	"	16	"	30
Use of books, stationary, furniture	"	10	"	30
Taxes in Classes		5	"	8
Total per ann.		$137	"	194

In regard to all monies and expenses the following provisions of the college laws must be strictly complied with:—

"To prevent extravagant or improper expenditure by the Students, all monies designed for their use shall be placed by their parents or guardians in the hands of the college Bursar, who shall superintend their expenses with a parental discretion. No Student may purchase any thing without his permission. All necessary articles for the Student's use are to be paid for by the Bursar, who shall keep a correct account with each Student of all receipts and expenditures on his behalf, and shall receive a fixed salary for his services; and he shall charge each Student with three per cent. on all monies so disbursed, and pay the same into the College treasury. *If any Student shall receive any money which does not pass through the hands of the Bursar, he shall be liable to dismission from the Institution.*"

The present Bursar is Wm. M. Holland, A. M., Professor of Ancient Languages; it is particularly desired that all monies transmitted to him, for the use of Students, may be enclosed (whether by mail or otherwise,) in a sealed envelope.

The Annual Commencement is held on the first Thursday in August; after which there is a vacation of *seven* weeks. There are two other vacations in the year; one of *two* weeks, commencing the Thursday before the 25th of December; and the other of *three* weeks, commencing the Thursday before the 12th of April.

PUBLIC WORSHIP.

The students are required to attend morning and evening prayer, in the College Chapel; and on the Lord's day, to attend public worship; either in the Chapel, or at such places as their parents or guardians may desire.

A very complete apparatus for the illustration of natural science has recently been procured from Paris; and a valuable Mineralogical Cabinet is deposited in the Institution, by the Professor in that department. The College Library and the libraries of the students, amount to about 4500 volumes. The valuable Library of Dr. Jarvis is also deposited in the College.

The study of the modern languages forms a separate item of expense.

The officers of Government *reside in the College buildings;* each student is visited, daily, in his own apartment; and the government is parental and persuasory. As College is designed, in the view of the Faculty, for the promotion of intellectual and moral improvement, and not for the reformation of the intractable and depraved, persons of doubtful character will be denied admission, and the immoral removed, as soon as detected.

Hartford, January 1, 1834.

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* To be read with the Classic Authors, throughout the course.

For the Churchman.

On the Discontinuance of the Episcopal Watchman.

Watchman, on Zion's walls,
  In zeal and valor blest,
Why didst thou faint amid thy toil?
  Why art thou gone to rest?
Thou hadst a guiding lamp,
  Thou hadst a warning frown,
A clear and spirit-stirring trump,
  Why dost thou lay them down?

Is there no threatening cloud
  To mar religion's ray?
No palsy stealing o'er their souls
  Who own her hallow'd sway?
Needs there no beacon light
  On Ersa's wrecks to shine?
And therefore dost thou sink to sleep
  In indolence supine?

There is a dirge for thee,
  Upon thine ancient tower,
A memory of thy deeds of love,
  Thy panoply of power;
A gleaming from thy torch
  In deep affection's cell,
An echo of thy midnight cry,
  Watchman and friend, farewell!

L. H. S.

PRACTICAL.

From the Episcopal Recorder.

"TRACTS IN PASTORAL THEOLOGY," NO. 1.

Dear Sir,—Absence from home, and much occupation, prevented my taking up, until more than a fortnight after its date, your paper of November 16th, in which, with much general commendation, you very distinctly condemn the letter of Alexander Knox, published in the first number of the series above named, as "singularly unhappy" for the purpose for which it was selected, a delineation of Christian preaching. My attention was first turned to your strictures, by an editorial reply to them in the Churchman, and I have since read your further remarks, in your paper of December 7.

You object to the Tract in question, if I understand the points of your objection, as in three respects deficient:—

1. As not setting forth the guilt of man's natural condition;

2. As not urging the consequent impossibility of his being saved by the deeds of the law;

3. As not presenting the method of justification revealed in the Scriptures, by faith in Christ Jesus,—or, as you express it, "of justification by faith in Christ, saying absolutely nothing."

Your objections lie, I assume, not to the letter alone, but to the whole tract: for the "occasional notes," as the title shows, go to make up, with the letter, "Christian Preaching Delineated;" and you virtually admit this, in adopting the suggestion of the Churchman, that a "note from the American Editors" might have supplied the deficiency. If the grave objections which you thus raise to the tract could be sustained, I should propose at once to reject it from the series, and "begin again;" and, so far from thinking that any note of ours pointing out such a defect would have obviated the difficulty, the necessity of such a note would have been with me reason enough to have nothing to do with the letter. I hope to be able to set aside your objections, and, this done, to gain for the tract the full advantage of your commendation of it, as "indeed a beautiful and admirable production," "truly valuable for its suggestions on some points of Christian preaching," which it enforces "clearly and eloquently," and which may therefore "be read with great advantage," and "be the means of doing much good."

The single postulate with which I set out, the benefit of which you are too sound a scholar and too ingenuous a man to deny me, is the precept of a great master in criticism,

> "In every work regard the writer's end."

What was the purpose of the author of the letter? With what views was it adopted for their proposed series by the American Editors? Was it designed by the one, or understood by the other, as a text-book in theology, a complete body of divinity, in which nothing was to be assumed as known, but every step, from first to last, set down with logical precision? Was it presented even as a full and complete outline of the whole plan of salvation by Jesus Christ, in its beginning, its means, and its end? If so, it is indeed most signally defective. It goes into no argument for the being of a God, the revelation of his will, the accountability of his intelligent creatures; it gives no adequate account of the melancholy circumstances of their lapse from original righteousness, the intervention of the Godhead in their behalf in the incarnation of the eternal and co-equal Son, his great atonement for all sin made with his own blood, the purchase of the eternal and co-equal Spirit, the institution and application of the Christian Church, the written word, the authenticated sacraments, the resurrection, the judgment, the eternal world. How strange, if by the answer to the question "what Christian preaching should be," an exhibition of the whole of "this great argument" were designed—how very strange that such should have been the result! Or, was it rather the glowing sketch, the rapid outline, which a heart filled with the subject would at a heat throw off—the graphic delineation, in a familiar letter to a young clergyman by "an old disciple" of the *spirit*, the *tendencies*, and the *results* of "Christian preaching"—a delineation, not designed to initiate his correspondent in the elements of the Christian religion, but to guard him against erroneous or defective presentations of it, to possess him with some portion of that "divine infection which attended the spirit of the apostles," and to impress upon him those fervent, elevated, spiritual views of "the truth as it is in Jesus," which should make him, by divine grace, "mighty in the Scriptures" and "wise to win souls?" How obvious, from the tenor of the whole letter, that the latter, and not the former, was "the writer's end!" And how unjust, Mr. Editor, in such a view of the subject, to demand the complete development, by name, and in form, of those "first principles of the doctrine of Christ," from which the results which he enforces as necessarily spring as a tree from its root, and without which the superstructure which he raises could no more stand than a house without a foundation! That this is the correct view to be taken, the following sentences, to cite no others, clearly show—sentences, which are a just and satisfactory key to the whole design, and which should avert from the writer the charge of *defective* Christian teaching;—"But how little justice," he exclaims, "have I done the subject! what a meagre outline have I given you! But if it sets you on thinking for yourself, and leads you, like the Bereans, to search the Scriptures, whether these things be so, it is the utmost I can look for."

To me it seems, that were I to stop here, enough has been said to set aside the objection which you have made to the selection of the tract as a directory to the true *spirit*, *tendencies*, and *ends* of "Christian preaching"—the opening, that is, of the eyes of men, and turning them "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, BY FAITH THAT IS IN" Christ Jesus.

But I go much farther. I propose to show that the tract is not really defective in any one of the three points specified as grounds of objection, at the opening of this notice. For,

1. *It does expressly, as well as by implication, set forth the guilt of man's natural condition.* On this point you say, "We believe it will always be in vain to represent '*the misery and danger*' of an unregenerate state, unless *the guilt* of such a state be also prominently insisted on." Again, "Our *guilt* then, and the way of deliverance from it, our *enmity to* God, and the means of our reconciliation with him, must never be overlooked when we speak of '*the great features*' of Christian preaching." And again, having spoken of the epistle to the Romans as a directory of Christian preaching, "In this admirable summary of Christian doctrine, our attention is first directed to the sinfulness of the whole human race; not merely, nor prominently, the corruption of man, but his *guilt*." In reply to these strictures, and to the remark of the Churchman, that "the guilt of man is too important a matter to be stated inferentially," I proceed to examine the tract. And here the great difficulty arises from the abundance of the testimony.

"In modern sermons you get a great many admonitions and directions as to *right conduct;* but what David asked for so earnestly is seldom touched upon,—'Create in me a CLEAN HEART, O God! and renew a RIGHT SPIRIT within me.' Now the New Testament dwells on this as *its main object.* '*Make the tree good*,' says Christ, 'and its fruit will be also good:'—'Except ye *be converted*, and become as little children, you can in no wise enter into the kingdom of heaven.' These expressions evidently imply, that in order to be Christians, persons must *undergo a moral change;* that Christianity is designed to make them *something which they are not* by nature; and that *the alteration produced in the mind, the affections, and the conduct*, by a right and full acquiescence in the Gospel, is *so radical*, so striking, and so efficacious, as to warrant the strongest imagery, in order to do it justice, that language can furnish. 'Except a man,' says our Lord, 'be born again, he cannot see the kingdom of God.' 'If any man,' says St. Paul, 'be in Christ, he is *a new creature:* old things are passed away; behold, all things are become new.'"—*Knox's Letter*, pp. 9, 10.

"It is not heathenism, but *moral evil*, which is here pointed out, as the grand source of human misery; and the aptitude of the Gospel to overcome and extirpate this *moral evil*, is what is dwelt upon as its great and leading excellence. These, therefore, and all similar passages must be understood *in a moral sense:* and when so understood, *how deep is their import*."—*Knox's Letter*, p. 10.

"In my view, I hesitate not to say, that Christian preaching consists, first, in representing man to be by nature a weak, ignorant, *sinful*, and, of course, miserable being; as such, to be liable to God's displeasure." "The passages of Scripture which prove this *are innumerable;* I shall give but a few. 'You hath he quickened, who *were dead in trespasses and sins.*' 'The carnal mind is *enmity against* God.' 'They that are in the flesh *cannot please* God.'"—*Knox's Letter*, pp. 11, 12.

"*Nor are we to suppose that these texts speak only of the grossly wicked.* St. Paul repeatedly explains such statements to belong to *all mankind*, until they are brought to repentance, and are *inwardly* as well as outwardly *changed by divine grace*."—*Knox's Letter*, p. 12.

"That *carnal, worldly, indevout, unfeeling* state of mind in which most men are content to live."—*Knox's Letter*, p. 12.

"The very word for REPENTANCE, points out the *reality and depth of this change;* μετανοια, *a transformation of mind*."—*Knox's Letter*, p. 13.

"When *a deep sense of inward depravity* and weakness excites a man to seek divine knowledge and divine grace."—*Knox's Letter*, p. 13.

"The *absolute necessity of an inward change;* a *moral transformation* of mind and spirit."—*Knox's Letter*, p. 14.

"We have seen in the creature *nothing but sin and enmity against* God, and consequently *a just obligation to everlasting wrath* and misery."—*Hale's Contemplations*, cited in notes, p. 22.

"To absolve him from *guilt, the consequence of sin*, and misery, the fruit of guilt."—*Hale's Contemplations*, cited in notes, p. 23.

"Nothing will give a man such *a detestation of sin*, and such a sense of the goodness of God, and of the obligations to holiness, as a right understanding and firm belief of the Christian religion."—*Burnet's Address to Posterity*, cited in notes, p. 26.

"For what saith the Scripture,—'Ye which were in times past strangers and enemies, because your minds were set on evil works.'"—"If we can make this account with ourselves,—'I was in times past dead in trespasses and sins, I walked after the prince that ruleth in the air, and after the spirit that worketh in the children of disobedience.'"—*Hooker's Sermons*, cited in notes, p. 37.

Is this—we have quoted but a part of what the pages of the tract present, and in the simple order in which they stand—is this *not* to insist prominently on the *guilt* of an unrenewed state? Is this to *overlook man's natural enmity to* God among the great features of Christian preaching? Is this an *inferential* statement of human guilt?—But I hasten to the second point of objection, and assert,

2. *The tract does urge, upon the ground of man's corruption and guiltiness before* God, *the impossibility of his being saved by the deeds of the law.* The quotations which establish the former point go of necessity to establish this. If man be guilty and helpless, it clearly follows that he cannot save himself. But the tract does not leave the condition to be inferred by implication merely.

"The *absolute necessity* of a change from that (carnal, worldly, indevout, unfeeling) state, into a humble, watchful, spiritual, devout, filial frame of mind, is, in my opinion, the very foundation of all Christian preaching."—*Knox's Letter*, p. 12.

"To examine whether they have any sense of 'God's inestimable love in the redemption of the world by his Son,' or whether they *are conscious that they would have been just as happy if such a thing had never taken place*,—to urge such inquiries I take to be CHRISTIAN PREACHING."—*Knox's Letter*, pp. 17, 18.

"The second error, according to my apprehension is, that preachers exhort men to *do*, without impressing on them a sense of their *natural inability to do any thing that is right*, and their consequent need of divine grace."—*Knox's Letter*, p. 18.

"When we lay, like Ezekiel's wretched infant, polluted in our blood, when no eye pitied us, then *this love of* God *passed by us, and said unto us, Live*."—*Hale's Contemplations*, cited in notes, p. 23.

"If a man under the guilt and horror of some hideous treason, under the severe and inexorable sentence of the laws against him, under the imminent infliction of the most exquisite and continuing torments, should but hear of *a pardon and discharge* from this, how welcome would it be,—but our Lord's *purchase* rests not here."—*Hale's Contemplations*, cited in notes, p. 24.

The salvation which the tract proclaims, so far from being procured by the deeds of the law, is very clearly shown to be entirely beyond the reach of man, or any thing that he can do—"a pardon and discharge" obtained for him, a "purchase" effected for him, by the Lord. It remains to show the grounds on which this "pardon" is offered, the mode in which this "purchase and discharge" become available to the sinner. And here,

3. *The tract does present the method of justification by faith which is in* Christ Jesus. Proving all men guilty before God, showing that by the deeds of the law none can be justified, it leaves no other solution,—a solution even the more obvious and inevitable from its being every where implied, rather than any where expressed,—as if it were impossible that it should be otherwise, and the spirit of the writer were in constant kindred with the spirit of the fervent Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Such indeed is the text of the whole tract:—

"When we rise, the CROSS; when we lie down, the CROSS; in our thoughts, the CROSS; in our studies, the CROSS; every where, and at every time, the CROSS, shining more glorious than the sun."—*Rev. Robert Wilson Evans*, imitated from Chrysostom, cited as the motto on the title-page.

There is a passage in the fourth paragraph of the letter which is a fair specimen of the spirit which pervades the whole. "Our Saviour, speaking to the woman of Samaria of the happiness which his religion would bring into the bosoms of those *who cordially embraced it*, elegantly and expressively represents it by a well of water in the breast, 'springing up into everlasting life.'"—*Knox's Letter*, p. 6.

And to the same purport, the passages from Scripture which are cited. "'If any man *be in* Christ, he is a new creature. *Being justified by faith*, we have peace with God, by our Lord Jesus Christ; for the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.'"—*Knox's Letter*, p. 10.

"But how rarely do we discover what St. Paul calls 'the FRUIT OF THE SPIRIT,—love, joy, peace, long-suffering, gentleness, goodness, *faith*, meekness, temperance!' Yet surely the possession of these tempers is just as essential to Christianity now as it was in the days of St. Paul: now, as well as then, it is an immutable truth, that, 'if any man have not the spirit of Christ, he is none of his.'"—*Knox's Letter*, p. 12.

"The blessings consequent upon this change, immediately follow: 'that they may receive forgiveness of sins; and an inheritance among them that are sanctified; *through faith that is in* ME.' Christianity, then, in this view, is really what St. Paul calls it,—'THE POWER OF GOD UNTO SALVATION.'"—*Knox's Letter*, p. 13.

"This surely," say the Editors, referring to an extract from Cicero, "is a noble and triumphant strain of virtue; only needing, what its author knew not of, the means of its attainment. The Apostle, taught by Christ, has nobler strains, that do not mock our nature by its inability to reach them. 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors *through him that loved us.* For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from *the love of* God *which is in* Christ Jesus *our Lord*.' And again, 'All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; *and ye are* Christ's, *and* Christ *is* God's.'"—*Notes*, p. 21.

"Here is the spring, the fountain of this strange and unheard-of *goodness of* God *in* Christ; nothing but *the free love of* God,—'God so loved the world, that he gave his only begotten Son, that *whosoever believeth in him* might not perish, but have everlasting life.'" And again, declaring the ends of our Lord's suffering, among others, to be the deliverance of man from guilt, and reconciling him to God,—"'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.'"—*Hale's Contemplations*, cited in notes, pp. 23, 24.

"And here is the complement of all; not only to be *absolved from the guilt of sin, reconciled to* God, put into the relation of *a child of* God; but after all this, to be everlastingly and unchangeably stated in a blessed condition unto all eternity; and all this from the condition of *a most vile, sinful, lost creature*, and by *such a price as the blood of* Christ."—*Hale's Contemplations*, cited in notes, p. 25.

"Scougal, Burnet, Lucas, and John Smith, excelled in their views of the religion of the heart, as embracing habitual devotion, internal purity, and active charity. In these respects they are the first writers in the world. But the excesses of some of the puritanical men of that age, led them to be much on the reserve as to some of the peculiar doctrines of Christianity. On what concerns the Christian μετανοια [repentance] and its most precious fruits, they are unrivalled; respecting *the Christian* πιστις, [faith,] *its nature and its exercise they are perhaps somewhat deficient.* Who is perfect? Our Saviour says, 'Ye believe in God, *believe also in me.*' The former duty they well understood, and nobly inculcated from well experienced hearts: the latter they themselves professed and practised; but *not with equal clearness*."—*Knox's Letter*, p. 33.

"I trust, beloved, we know that *we are not reprobates, because* our spirit doth bear us record, that *the faith of our Lord* Jesus Christ *is in us*."—*Hooker's Sermons*, cited in notes, p. 37.

"Surely if the spirit have been thus effectual in the secret work of our regeneration unto newness of life; if we endeavor thus to frame ourselves anew; then we may say boldly with the blessed Apostle, in the tenth of Hebrews, 'we are not of them which withdraw ourselves to perdition, but which *follow faith to the conservation of the soul*.'"—*Hooker's Sermons*, cited in notes, p. 38.

"But unto you, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, to the end ye might know that Christ hath built you upon a rock immovable; that he hath registered your names in the book of life; that he hath bound himself in a sure and everlasting covenant to be your God, and the God of your children after you." "The Lord of his infinite mercy give us hearts plentifully fraught with the treasure of *this blessed assurance of faith*, unto the end."—*Hooker's Sermons*, cited in notes, p. 38.

Is this—let me now, in conclusion, ask—is this to *overlook* the way of our deliverance from guilt, and the means of our reconciliation to God? Is this to say of justification by faith in Christ *absolutely nothing?* Is it not rather true that the whole work is built upon it, that it is the corner-stone of its foundation, the key-stone of its arch? True, it is not insisted on by name, or in form. Neither, it may by some be objected, is the doctrine of the blessed Trinity, by name or in form, set down in Scripture; and the exegesis which finds in the tract before us of "justification by faith in Christ absolutely nothing," might, on the same principles, overlook the glorious triune mystery, even in the text cited above,—"God hath sent forth the SPIRIT of his SON in your hearts."

But I have written enough; far more than enough, had the deficiency with which the tract is charged been less important. That "we are accounted righteous before God, *only for the merit of our Lord and Saviour* Jesus Christ, *by faith*, and not for our own works or deservings," is the rock of our hopes. "Though we, or an angel from heaven, preach any other Gospel," "let him be accursed!" The letter in question was selected, because, while it stood firmly and broadly on this sure foundation, it proclaimed with especial clearness and unction, the necessity of that change of the heart and affections, that new creation unto righteousness by the Spirit of the Lord, which it has been the fashion of some who are without to say that the Church does not hold; and which, it is but too much to be lamented, many, of whom better things might have been expected, have but too feebly enforced. In this respect, particularly, and in many others, I must still continue to regard it,—and not a few of the clergy have concurred in the opinion of Bishop Jebb,—as "the best provision extant within a short compass toward *rightly forming the mind and heart of a young clergyman*."* Nor can I refrain from adding here, with full approbation, and excepting only the volumes alluded to below, the further declaration of Bishop Jebb, who "speaks the experience of more than thirty years, when he testifies, that, throughout the whole course of his subsequent reading, he has not met with any one thing, (the sacred volume alone excepted,) so practically beneficial to himself, as THAT SINGLE LETTER."

One of the Editors of "Tracts in Pastoral Theology," No. 1.

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* Occasion is here taken to say, that the best pastoral manual with which the writer has ever met, after the Bible, and the Book of Common Prayer, is Bishop White's Commentaries on the Ordination Services, published since the Tract was prepared for the press. It should be in the hands and in the heart of every clergyman.

MISSIONS.

A writer in the Boston Recorder writing on City Missions, and advocating what he terms the plan of concentrated operation, by which he means the gathering of congregations by missionary labor, as has been done by Episcopalians in this city, makes the following judicious remarks:

This system is calculated to act with happy effect upon the poor of a city population, without jarring upon the feelings of other classes.

On us then rests an indispensable obligation to carry the Gospel to the poor, and compel them by argument and persuasion to accept its provisions and yield to its claims. Nor is Christian piety slow to recognise this obligation. It is among the poor of his flock that the humble minister of Jesus spends his sweetest hours, and reaps the richest fruit of his toil. Witness the triumphs of truth, and the wonders of grace wrought among the poor of Kidderminster under the ministry of Baxter. Witness also the successes of Whitfield among the colliers and other poor of England. So of Wesley and his followers, both in England and in this country.

But in our efforts for the spiritual good of the poor, shall they be treated *as a class by themselves*, or as part and parcel of the brotherhood of man? This is a point of great moment; and a little attention to the subject will show, that it is both unwise and unscriptural to treat them as a class. Our Saviour says, "the poor ye have always *with you*." Mark his words, they are "*with you;*" not a distinct, separate class.—They belong to the same family, having interests, and social and moral sympathies, and moral wants, in common with others. And any arrangement for their spiritual good which tends to sever them, or keep them away from the rest of the community, is committing violence upon that constitution of the social state which God has established; and will only defeat its own aims.

So thought and so acted the men whose names have been referred to. They all treated the poor as an integral part of the same community.

And I have often thought, that if there is any thing in Wesleyanism, considered as a system of ecclesiastical polity, bespeaking on the part of its founder great compass of thought and thorough knowledge of the social and moral sympathies of man, and profound skill in touching the deep springs of action in the mind, it is that feature of it which brings the whole moral power of the system to bear with such signal effect upon the middling and lower classes.

Cromwell's maxim, which he often repeated to his soldiers, was, "fire low;" but then Cromwell was too much of a general to proclaim his policy to the enemy.

The following extracts from a letter of one of the bishops of the Methodist Episcopal Church may suggest some useful reflections at a time when special efforts are making to direct the attention of our Church to the missionary claims of the West.

'The great portion of their late territory has already been sold to individuals by the general government, and their country is fast filling up with white settlers, who are crowding into it from all quarters, and will need, in an increased ratio, the extension of our missions among them, and the fostering care of missionary help for some years to come.

'I purpose remaining here till after Sabbath, and then, (having sent my horses four hundred miles inland, to Montgomery, Alabama,) to pass down the Mississippi and visit New-Orleans and Mobile, that I may have an opportunity of personally inspecting those two most important positions in this extensive section of our work. The demand for suitable missionaries in many parts of it, among both the white and the colored population, is urgent; and our inability to supply it gives me great concern. Will none volunteer? Our duty and our call here, I am persuaded, are certainly not *less* than our duty and our call to Africa. Very many even of the French *Catholics*, I am assured, would gladly receive and have a Missionary from us, who could converse and preach in *French*. Indeed it strikes me that this part of our work presents an opportunity for the very best preparatory school for Missions to Africa; for after being acclimated here, the transition to Africa might be made almost without risk, or certainly with very greatly diminished risk. In view of this, I would urge *here*, rather than at the north, the claims of Africa: but alas! here too a wide and effectual door is opened, and help is needed scarcely less than in Africa. If I fail to obtain it in Alabama, Georgia, and South-Carolina, of which I have but a distant hope, I shall be compelled, as my predecessors have been, to leave it again to the Lord of the harvest himself.

Affectionately, &c.,

J. Emory.

P. S. I had forgotten to say that one of our circuits, *Sabine*, will be extended into the *Mexican* territory of *Texas*, although it is not judged best at present to constitute it a distinct mission.'

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

DOCTRINAL.

EVIDENCES OF CHRISTIANITY.

The following paragraph extracted from Coleridge, presents a practical and important view of the Christian evidences.

"I shall merely state [here] what my belief is, concerning the true evidences of Christianity. 1. Its consistency with right reason, I consider as the outer court of the temple—the common area, within which it stands. 2. The miracles, with and through which the religion was first revealed and attested, I regard as the steps, the vestibule, and the portals of the temple. 3. The sense, the inward feeling, in the soul of each believer, of its exceeding *desirableness*—the experience that he needs something, joined with the strong foretokening, that the redemption and the graces propounded to us in Christ, are what he needs; this I hold to be the true foundation of the spiritual edifice. With the strong *a priori* probability that flows in from 1 and 3 on the correspondent historical evidence of 2, no man can refuse or neglect to make the experiment without guilt. But, 4. it is the experience derived from a practical conformity to the conditions of the Gospel—it is the opening eye; the dawning light; the terrors and the promises of spiritual growth; the blessedness of loving God, as God; the nascent sense of sin hated as sin, and of the incapability of attaining to either without Christ; it is the sorrow that still rises up from beneath, and the consolation that meets it from above; the bosom treacheries of the principal in the warfare, and the exceeding faithfulness and long-suffering of the uninterested ally;—in a word, it is the actual trial of faith in Christ, with its accompaniments and results, that must form the arched roof, and the faith itself is the completing key-stone. In order to an efficient belief in Christianity a man must have been a Christian; and this is the seeming argumentum in circulo, incident to all spiritual truths, in every subject not presentable under the forms of time and space, as long as we attempt to master by the reflex acts of the understanding, what we can only know by the act of becoming. 'Do the will of my Father, and ye shall know whether I am God.' These four evidences I believe to have been, and still to be, for the world, for the whole Church, all equally necessary; but that at present and for the majority of Christians born in Christian countries, I believe the third and the fourth evidences to be the most operative, not as superseding, but as involving a glad undoubting faith in the two former. Credidi, ideoque intellexi, (I have believed, therefore have I known,) appears to me the dictate equally of philosophy and religion, even as I believe redemption to be the antecedent of sanctification, and not its consequent. All spiritual predicates may be construed indifferently as modes of action, or as states of being. Thus holiness and blessedness are the same idea, now seen in relation to act, and now to existence."

From Blomfield's Critical Digest.

John xi. 47, 48.

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

"If we let him thus alone, all *men* will believe on him: and the Romans shall come, and take away both our place and nation."

The Sanhedrim seems to have been well aware, or at least shrewdly suspected, that Jesus was the Messiah. They could not but know that the *Prophetical Weeks* of Daniel were fulfilled, and that the time for the revelation of the Messiah was at hand. Nay, since they saw Jesus performing miracles so stupendous and so worthy of the Messiah, and that at the very time when the manifestation of the Messiah was announced, they must have been moved with a strong persuasion that this was the Messiah. But then it may be said, is it not wonderful that they should have put him to death? What, destroy the delight and expectation of the nation? *Tantum religio potuit, suadere malorum.* But theirs was a *religion the most irreligious*, compounded almost wholly of traditions and human inventions; a sort of I know not what *fascination*, rather than *religion*, which drove them mad, and made them choose rather to destroy the Messiah himself than that their superstition should be eradicated. They believed solely in an earthly Messiah, surrounded with temporal pomp and terrestrial glory. They expected that Judaism would be furthered, established, and glorified; and that by him the nation would be delivered from Heathen subjection. But when Jesus who, by his miracles, seemed undoubtedly to be the Messiah, made so poor and contemptible a figure, and so far from delivering the people from the yoke of servitude, enjoined them to pay tribute to Cæsar; when they saw that he preached doctrines contrary to those of the Scribes and Pharisees, was overturning Judaism, and that no rational deliverance could be expected from him, nor any hope of retaining their wealth and influence, "Perish (say they) Jesus, although he be the Messiah, rather than that our religion should perish!" And though it is said in Acts iii. 17, xiii. 27, 1 Cor. ii. 8, Luke xxiii. 24, that through ignorance they perpetrated this deed, yet it must be taken *cum granu salis;* it may be truly said to have been ignorance of his *person*. For they neither knew nor believed that the Messiah was God as well as man, and therefore though they suspected Jesus to be the Messiah, yet they little suspected him to be God. The whole passage may be thus paraphrased. "This man seems, indeed, by the stupendous miracles which he works to be the Messiah. What then are we to do? It seems atrocious to slay the Messiah, and yet it is dangerous to tolerate; for all will believe in him, and our Jewish religion will come to nought; sedition will be excited, and the whole nation be destroyed by the Romans, (Lightfoot). The same view of the subject has been taken by Markland, who observes: "It is thought (and with very good reason) that many of the chief men of the Jews believed, or vehemently suspected at least that Jesus was the *Messiah*. But his appearance and proposals were so contrary to the mistakes of their own making, and his free reprehensions of their lives and morals so derogatory to the authority they had with the people, that they were ready to sacrifice every thing to those two principles, and would much rather have no *Messiah* at all, than *such a one as* Jesus.

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